

THE
LOGICAL WILL SEE



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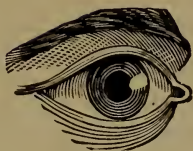
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THE AUTHOR AT THE AGE OF 30.

THE LOGICAL



WILL SEE

THE

OTHER SIDE OF CHRIST'S LIFE AND TEACHINGS

COMPLETED AND PUBLISHED IN THE 124TH YEAR OF THE
AMERICAN INDEPENDENCE OF THE UNITED
STATES, BY THE AUTHOR

J. Barr
DR. J. BARR,

DOCTOR OF GEOLOGY, THEOLOGY
AND LOGICIAN

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INTRODUCTION.

FIRST. They who cannot reason, are imbeciles.

SECOND. They who can reason, and will not, are bigots.

THIRD. They who can reason, and dare not, are cowards.

FOURTH. They who can reason, and dare to reason, are those who move in the front ranks of Progression.

I am aware that many persons, who give my book a slight examination, will say: "That anyone who would publish a work of this kind, were likely to be one of an immoral character, or one who be

came prejudiced to theology, and took this course to justify himself."

I have a commendation from twelve good citizens that I trust will clear the minds of my readers on this point, and if it were not for this, I would not offer this commend, of which I will give a correct copy, to-wit:

FREMONT, IOWA, Jan. 30, 1887.

*To all to whom these present may come,
Greeting:*

This is to certify, that we, the undersigned, have been acquainted with the bearer, Jehu Barr, who has been a citizen of this place fourteen years, and we know him to be a person of good

moral character, of honesty and integrity,
and temperate in his habits of life.

F. M. PHILLIPS, farmer.

D. H. DINSMORE, farmer.

PHILIP EHRENHARD, furniture dealer.

S. H. HINZMAN, carpenter and builder.

H. AKERMAN, stock dealer.

J. S. McCLAIN, hardware merchant.

B. W. PARKER, marble dealer.

W. O. McFALL, physician and surgeon.

S. R. CANON, postmaster.

C. BOND, M. D.

P. AKERMAN, stock dealer.

FREMONT, IOWA, JAN. 31, 1887.

To whom it may concern:

I hereby certify that I am well and
personally acquainted with all the persons

whose names are affixed to the within recommendations, and say, that the names were written by each one for himself, and take pleasure in recommending Mr. Barr as a gentleman of integrity and good habits.

In witness whereof I have set my hand, and attached my notarial seal.

M. W. BYRAM,

Notary Public and Druggist.

I offer an apology to my readers for treating my subject in a manner so plain, and somewhat unpolished, but in order to deal with it as Jesus did, I could not do otherwise. He speaks of unbelievers without any regard to their feelings, and Christians, when they refer to Liberals,

do so in the harshest terms they can conceive. Is it not just to employ the same means to defend ourselves? I hope my readers will lay aside prejudice, as I am aware of the fact that a great many have never learned but one side of the subject, not even allowing themselves to give the question any consideration from this standpoint. We have a right to know whether the fundamental principles presented by Jesus and his agents are matters of truth or fiction, and this we cannot know until we examine the testimony on both sides. Liberal investigators believe that the welfare of this great Republic depends in no small degree upon our not allowing the Christian

religion to interfere with its national affairs, and that Christianity has no more right to urge its claims on the people of this Republic than any other religion; as, for instance, Mohammedanism, or those classed under the general term of Paganism, and as we Liberals deem it our duty, as well as our privilege, to call attention to the insignificance of Christianity, and the injustice of its claims, I have decided to treat my subject in the manner above indicated.

I shall not attempt to attack any moral precept in the pretended Holy book, but I shall attack the immoral with such argument that the "Logical Eye" will see the truth. I have studied

the God idea so thoroughly that I understand theology in all its details, and find that the idea or belief in a God originated in ignorant heathenism, and savage tribes and nations. This is a truth that cannot be successfully denied. I have been for thirty years in the study and research of Theology and Godology and hope my readers will not think I write with any intention of boasting whatever. I understand my subject thoroughly, and invite my readers to give their careful and unbiased attention. I have no other motive in offering this book than to let others see that there are two sides to theology, and would advise my readers to examine the scriptures to see that

there is sufficient evidence to warrant my publication. I admit that I have had to make some very forcible arguments in order to bring out the facts, but with a good intent, and can say that the cloud of mysterious theology has all passed from my mind; and the darkness of a pending death, with that terrible thought, that by chance I was not one of the elect of God, and that I might not succeed in working out a conditional salvation for a positive condemnation, but it is all clear to my mind now, and no dread of death. I know of nothing to induce me to return back to that belief which clouded my thoughts in early life. I am reconciled, and can die in peace

with the principles and nature of the Universe, and if you will go through this work you will learn who was the real father of Jesus.

DR. J. BARR.

INDEX

CHAPTER I.

<i>Resolved</i> , That the Christian God and His Scriptural Representatives Im- pose upon Morality, Truth and Justice	717
--	-----

CHAPTER II.

The Transgression.....	24
------------------------	----

CHAPTER III.

The Acts of Noah.....	36
-----------------------	----

CHAPTER IV.

The Acts of Abraham.....	42
--------------------------	----

CHAPTER V.

The Acts of Lot.....	52
----------------------	----

CHAPTER VI.

The Acts of Isaac and Jacob.....	59
----------------------------------	----

CHAPTER VII.

The Acts of Moses.....	72
------------------------	----

CHAPTER VIII.

The Acts of King David.....	91
-----------------------------	----

PART II—CHAPTER I.

What I Offer in place of Christianity	100
---------------------------------------	-----

CHAPTER II.

The Lineage and Character of Jesus.	115
-------------------------------------	-----

CHAPTER III.

The Acts of John the Baptist.....	123
-----------------------------------	-----

CHAPTER IV.

Boyhood of the Pretended Messiah...	146
-------------------------------------	-----

CHAPTER V.

Miracles	152
----------------	-----

CHAPTER VI.

Jesus' Promises.....	188
----------------------	-----

CHAPTER VII.

The Resurrection.....	222
-----------------------	-----

CHAPTER VIII.

Endless Punishment.....	231
-------------------------	-----

CHAPTER IX.

Christian Redemption	236
----------------------------	-----

CHAPTER X.

The Christian God.....	244
------------------------	-----

CHAPTER XI.

Immortality	258
-------------------	-----

CHAPTER XII.

Conclusion.....	284
-----------------	-----

APPENDIX	289
----------------	-----

LOGICAL DELIBERATION IS THE TRUE
MOTTO FOR ALL MEN.

AS a Doctor of Godology and Theology I offer the remedy of pure logic for the hampered and tampered intellect by godology and theology. The doses in this book are, first the introduction, then the succeeding chapters, to be taken with a little cold water as an emblem of pure logical deliberation, not as Jesus did the wine, as an emblem of innocent blood. In cases that have not been so badly tampered, one reading will cure. Some cases may require three readings. If this does not cure I pronounce it an incurable case.

CHAPTER I.

RESOLVED: THAT THE CHRISTIAN GOD
AND HIS SCRIPTURAL REPRESENTATIVES
IMPOSE UPON MORALITY, TRUTH AND
JUSTICE.

I N order to prove this proposition, I shall refer to the beginning of the account of Christianity, or of its Jewish origin, which is recorded in Genesis, Chap. 1, where we read that this God made man in his own image: "In the image of God created he him, male and female created he them." Now, if the human race is in the image of that God, it proves him to be a hermaphrodite, and it is not known, whether it is a

male or a female God, therefore, we have a perfect right to consider the Christian God a feminine as well as a masculine Deity, in accordance with the description given in Genesis, Ch. 1: 27.

This is about the first appearance of him or her (the God who is shown to be a farce and a fraud), and in accordance with the above statement, we are justified in considering the Deity in question a female as well as a male, as it represents the image of both sexes of creation. So we may as well say, in speaking of the Trinity: "God the Mother, God the Son, and God the Holy Ghost," and I think it would not be doing more than justice to this triune

hermaphrodite being to sing the doxology one-half the time that way. The above statement furthermore proves and leaves no room for quibble, that Jesus had a half heavenly father, and half heavenly mother, and as the virgin was also his mother, it follows that he had a mother and a half, and only half a father. Yet Jesus never mentioned the astonishing fact, though he must certainly have been aware of it, as he professed so much knowledge of his celestial parentage. If he did not know that his heavenly parent was a hermaphrodite, he had not read or heard the account contained in Genesis, Ch. 1; probably he thought if he did not say anything

about it, it would not be found out, and the fact would escape public attention. Such concealment on his part, would certainly warrant the charge of fraud, but we Liberals believe in getting at the bottom of facts; we propose to know the whole truth as it is in this Christ Jesus.

Now, this God, after it created in its own image male and female, told them "to be fruitful and multiply, and replenish the earth," but did not put a curse on the mother in doing so, which statement in the first chapter does not agree with the one made to Mother Eve in the second chapter. Again in the twenty-ninth verse of the first chapter,

God said: "Behold I give you every herb bearing seed, which is upon the face of all the earth, and every tree in thee which is the fruit of a tree yielding seed: to you it shall be for meat."

Now, you see there is no forbidden fruit mentioned in that story, but this unchangeable God did change its mind and have the story rewritten, and relates it in an altogether different manner, as recorded in the second chapter, as the reader will find. The second narrative is a one-man business. The garden of Eden is created as a truck-patch and the man who is placed there is instructed to trim and keep it in good condition, and informed that he is permitted

to eat of every tree that the garden contains, save one, which is just a little too good for man's use. The Logical Eye can see that God had changed his mind in regard to allowing man to eat of every tree that beareth seed, and fruit, as is stated in Genesis, Chap. 1: 29. But what kind of a tree was this of which man was forbidden to eat?

We are told "that it was the tree of knowledge of good and evil." Now, the ignorance of our first parents (as Christianity claims they were) during their residence in the Garden of Eden must have been extreme, as they were not even aware that they were in a condition of absolute nudity. The Biblical

narrative expressly states: "They were naked, and were not ashamed." What a state of holiness! What strange ideas of purity must have been entertained by this Deity? But as soon as they ate of the forbidden fruit they realized their naked condition and tried to cover and conceal themselves. This was the first step toward civilization of which the narrative affords us any account, and in order that this step should be taken, it was necessary to violate this God's command. This fact affords sufficient evidence of the unjust character of the God in question, as the Logical Eye will see.

CHAPTER II.

THE TRANSGRESSION.

AGAIN, admitting the claim made by all Christians that this God is endowed with the attribute of foreknowledge, was he not guilty of a great act of injustice in placing that ignorant pair in the garden, knowing they would inevitably yield to the temptation, and then, when they did yield, pronounce upon them a curse which should affect the welfare of untold millions, involving them in a common ruin. I cannot believe or entertain the slightest respect for such a God any more than I can for any heathen Deity. Again, it is evident that this God told

falsely about the tree of knowledge. He said: "In the day thou shalt eat thereof thou shalt surely die." We find Adam lived nine hundred and thirty years; this does not seem much like dying in the day of his disobedience. Satan told the truth instead of this God, for he said unto Eve, "ye shall not surely die, for God doth know that in the day ye eat thereof your eyes shall be opened, and ye shall be as gods, knowing good and evil." It happened just as Satan said, instead of being in accordance with God's word; they did not die, and their eyes were opened and they saw their nakedness, and God acknowledged that he had spoken falsely, and that

.

Satan had told the truth, as you will see in the twenty-second verse of the third chapter of Genesis: "And the Lord God said: "Behold the man has become as one of us, knowing good and evil." Does this look like dying? Certainly not; but the Christian quibbles around the truth, and says: "It means a death in trespass and sin," therefore this cannot be but an assumption on the part of the Christian; besides is it possible that to become as wise as God, knowing good from evil, is a sin? If so, you make your God the greatest sinner of all, as you claim he is the wisest God of all gods, because he was wise before Adam, and knew good from evil before

Adam did, therefore, I repeat, that the account proved, without a single sentence to the contrary, that the eating of the forbidden fruit produced the knowledge of good and evil, instead of a death of any kind, and it also proved God to be a greater fraud than Satan in this case. God still persisted in trying to mislead and deceive Adam after he and his wife had donned their fig-leaf aprons (which was the best they could do under the circumstances), for he came into the garden and called unto Adam, "Where art thou?" as if that all-seeing eye did not see where they were without asking so foolish a question, and Adam said: "I heard thy voice in the garden, and I

was afraid because I was naked, and I hid myself," and God said: "Who told thee thou was't naked?" as if, when Adam saw his nakedness he would not know without being told; and God said to Adam: "Has't thou eaten of the tree whereof I commanded thee thou should not eat?" Now, God asking this question plainly shows that he knew they would discover their nakedness instead of dying. Why was God not honest and fair with the poor ignorant dupes in the garden, as he created them? Why did he not tell them that the penalty which would follow the violation of his command, concerning the tree, would be the discovery of their condition, which

would entail shame and modification and the enlightenment of their intellect? Then in the event of their disobedience the consequence would have been a verification of their maker's statements, and God would not have stood convicted of falsehood and deception. Now, if the eating of the fruit that brought man to a consciousness of his ignorant condition in Eden insulted this God to such a degree that nothing could appease his wrath 'till he could see innocent blood shed on the cross, I certainly pity such a God, for he that would accept such an atonement is tenfold meaner, more debased and void of principle than the man who broke his command, beside the command

that God gave Adam does not involve in its violation an act of wrong-doing. It should be on the man's part a positive duty, not only to break, but to treat with contempt such an order as a prohibition of the knowledge of good and evil. I cannot believe that there is an intelligent Christian man or woman, who will give this matter a careful and unprejudiced consideration, who will not feel convinced that there is something wrong in the origin of his or her faith. Now, if Adam had not eaten of that fruit, what would have been the result? If the Eden story has any truth in it, Adam and Eve would have been the only two persons on earth, and if they were

created immortal (to never die), they would still be in the Garden of Eden. It certainly was not the intention of God to people the earth with the expectation of keeping the entire race in this garden; besides, according to the account given, it was necessary for Adam and Eve to violate his commands in order to give God a chance to curse the woman in child-bearing, and had they not been guilty of this disobedience they would have remained the only human occupants of the garden until the present time.

The planting of a comparatively small garden-patch in an obscure corner of Asia would scarcely have justified this pretended Omnipotence in creating a

planet the size of our globe, simply for the accommodation of two persons. If our first parents had not violated the divine command, everything could not have conduced to the glory of God, so he could be "All in all" and Christ crowned "King of kings" and "Lord of lords," for the whole story from Genesis to revelations clearly indicates that the aim of the Christian God-head is to bring about their own glory regardless of justice, truth and morality toward the human race, as the Logical Eye will see. In short, he aspires to be the great bigot and tyrant king of the universe.

Now, we see in the sixth chapter of

Genesis, that the Almighty repented that he had made man after pronouncing all his work good. We can see how very defective and short-sighted must have been the judgment of that Deity, who is declared to be omniscient, that he should create a man and woman who did not meet his expectations, excludes all the foreknowledge of this hermaphrodite christian God, who, upon realizing that he had committed an error, was grieved to his heart that he had made man, as you will find recorded in the same chapter previously referred to; so we infer that he has a heart, as man whom he made in his own image, and the organs of which he is possessed

are counterparts of his own. May we not justly conclude that the diseases to which these organs are subject are also of Divine origin? And among these may possibly be included heart disease and insanity, in fact, the scriptural description of God shows him to be thoroughly anthropomorphous throughout; not only does he possess and manifest human emotions, such as love, hate, grief, fear, vengeance, anger and repentance, but he is represented as exercising the functions of the human body, as for instance, smelling, because we are informed that the Jews were commanded to burn the carcasses of animals that he might inhale the offensive smoke, yet the

Christians claim their God is a supernatural being. How absurd the claim, when the whole description of him proves him not only natural, but of a very low type of nature, fully as low as can be found among the heathen Gods, not one of whom is guilty of meaner or more immoral and unjust deeds than the christian God, and this can be sustained by the pretended word of God. This shows that this God was originated by the mind of man, as the Logical Eye will see.

CHAPTER III.

THE ACTS OF NOAH.

I N regard to God's repentance, if he really repented that he had called into existence the human race, and determined that he would destroy them by deluge from off the face of the earth, why did he not adhere to his resolution instead of allowing such a character as Noah to influence him, whose motives were selfish, to save his own scalp and those of his own family? And if his infinite wisdom could find no better man than Noah eventually proved to be, he had much better have allowed him to drown with the rest of his fellow creatures. This

instance affords another illustration of the strange quality of Divine foreknowledge, or would, in fact, reflect discredit upon every ordinary judgment; for no sooner had the flood abated and Noah had made his exit upon *terra firma* than he proceeded to plant a vineyard, and as soon as he could grow grapes and convert them into wine he drank himself in a condition which is better understood as being *dead drunk*, and when under the influence of wine he was discovered in an obscene condition, and one would suppose that this spectacle would have caused Jehovah to repent again, and be grieved to his heart that he had saved Noah from the deluge, but when Noah

sobered up, and was informed what had occurred during the period of his inebriety, and that his son Ham had not only witnessed the degradation of his father but reported it to his brothers, he became exceedingly angry and invoked bitter maledictions upon Ham's posterity, declaring that he should be doomed to a state of servitude to the descendants of Shem and Japhet. There is nothing in the whole account to show that Ham, or his son, Canaan, did anything to injure the drunken old reprobate, and as Noah had disgraced and exposed himself in his tent in an obscene and degraded condition, it was he, and he alone, who should have involved the Divine displeas-

ure, also who should have suffered from God's curse and not the innocent and accidental witness of the shameful occurrence described. This is another instance which shows very conclusively that Noah and his God were guilty of a fraudulent act against innocence in the persons of Ham and his unfortunate son. Again the account of the flood indicates very defective judgment and perverted moral sense, and a strange lack of ethical discrimination on the part of a Deity, which modern theology has invested with so many superhuman attributes. In the first place, he did not improve the human race through the instrumentality of the deluge; the account goes on to

state that the world became just as wicked as ever, and this personal God, who knew everything, certainly should have known that seed saved from the antediluvian race would inevitably produce the same result, and it is a fact too patent to any ordinary observer, that this God is convicted of the most profound ignorance. This may be plain talk to my readers, but I cannot refrain from using the same; the truth need not be afraid to employ plain terms. Again, the story of the flood affords inferentially still another illustration of God's injustice to man; thus, if this Deity ever aimed to give the world a plan of salvation through a Redeemer, he ought to have

manifested himself in the flesh before the flood and allowed the antediluvians to repent of their wickedness and be saved, as those who are wicked and required to repent since the deluge, instead of going into a wholesale drowning business, but I am compelled to believe that the salvation of man, through Christ, had never occurred to him. The story shows that the flood did not improve in the least the moral condition of the race, and it soon became as wicked as ever.

CHAPTER IV.

THE ACTS OF ABRAHAM.

SHORTLY after this God chanced upon Abraham, and he thought probably he had made a decided hit this time (which is called the third age of the world), so he proceeded to inform Abraham of the great things he contemplated doing for him, but we will find he made another great mistake in the character of Abraham. We are told that Abraham declared that his God had made him great promises and he believed God, and it was imputed unto him for righteousness. I must say I pity the belief, faith and righteousness of Abraham, but bear with

me and hear my reason. Now, if Abraham had held a personal conversation with his God in regard to a land that was to be given to him and to his seed forever, Abraham would not have feared or doubted anything, but we find that he did both fear and doubt, for when he went to that land he found famine and had to look to some other land for something to eat, which proves that Abraham spoke falsely in regard to God's promises when he stated that God had instructed him to take up his abode in a certain locality, because the Almighty would not have sent him to a land of famine to better his condition. I am inclined to think he emigrated on

his own account; again, if he had been granted a private interview with this Deity in whom he professed such implicit faith, he would not have been afraid to have trusted his life in this God's care when he was on his way to Egypt to get corn, instead of inducing his wife to tell Pharaoh a lie, representing herself as Abraham's sister in order to save his life; but if Abraham had been as represented, the special protege of the Almighty, it would only have been necessary to commit himself to his guardianship, instead of making false and misleading statements concerning his wife, for there is not one particle of evidence which can be brought to establish this

alleged relationship, and if you examine Genesis, Chap. 11: 29, 30, 31, you will find I am correct in this.

Next, read the statements of Josephus, and you will learn that Abraham and Sarah were uncle and niece, for it is shown that Abraham and his brother Nahor took wives of their brother Haran's daughters, and you will also find in Josephus that Iscah and Sarah are the same persons, also is the daughter of Haran, Abraham's brother; therefore, Lot is Haran's son, which makes Lot and Sarah brother and sister, and Abraham their uncle. When Abraham tried to make it appear the second time, when he went to the king of

Gerar, that his wife was his sister, it was a falsehood made out of whole cloth, and this is not Abraham's only act of degrading conduct. If this God, in whom he trusted, had made him such great promises concerning a son who should be born to him, in whose seed all the nations of the earth should be blest, why did not Abraham patiently wait the fulfillment of those promises, instead of establishing an adulterous relation with his servant-girl Hagar, for the purpose of trying to fulfill the promise himself? And why did not his God bring him to task for having committed this crime, and in so doing manifesting contempt for his God's promises? I tell you

there is something wrong in this narrative of Abraham and his God. It shows that one is as great a fraud as the other, being already proven beyond a doubt that Sarah is her husband's niece, therefore, it is so much the worse for Abraham, as well as his God. Could not this God manage to find a more decent and moral man as the progenitor for a chosen people than one who would contract an incestuous marriage?

I have heard clergymen try to prove Sarah to be the sister of Abraham in order to clear the latter's character of the charge of falsehood, but if this relationship of brother and sister existed, the marriage in the light of modern

civilization and according to our standard of morality is decidedly unlawful; not only so, but it is a direct violation of his own marriage laws as promulgated by Moses, who is asserted as being this God's law-giver. If God aimed to present Abraham to the world as a model of righteousness for all time, he should have given him a marriage law, disallowing any marriage any nearer than second cousins given at a later period, which unhesitatingly condemned the marriage of sister or niece. This is one of the reasons why he can be regarded as a very changeable Being. His moral codes vary to such an extent that what he endorses as moral, at one age of the world, be-

comes very bad morals in another. As to Abraham, I am strongly inclined to believe that he misrepresented the truth when he said to Abimelech, King of Gerar, saying: "She is my father's daughter, but not my mother's daughter," which could not be only false, from the foregoing fact that she is his brother's daughter instead of his father's daughter; however, giving Abraham the benefit of every doubt and placing the most favorable construction on the record of his life is evidence enough to convict him of fraud, and the God whom he worshipped would have protected and befriended him under all circumstances, provided such a being actually existed, and Abraham would have

had no excuse for resorting to deception and falsehood.

It is a test case and is very apparent that Abraham had no faith in such a God, otherwise he would have prayed to him, instead of resorting to deception for protection of his life when he arrived in Egypt. This seems to be very small faith, so very small as the grain of mustard seed that Jesus spoke of, which is too small to be imputed unto him for righteousness sake. I do not like the deception with which the records of Christianity abound. Their God was leaving the line of veracity when he condescended to reconcile himself to Abraham's falsehoods, and also

when he put a lying spirit in the mouth of his prophet, and in another place where we are informed he brought strong delusions on certain individuals that they might believe a lie that they might be condemned. This is nice work, indeed, to engage the attention of this God, which is not in harmony with the doctrine of foreordination, who claims to be possessed of goodness, justice, mercy and truth.

CHAPTER V.

THE ACTS OF LOT.

THE next we will investigate will be the character of Lot, Abraham's partner (at one time). It seems from this account that this sanguinary Hebrew God was again desirous of committing a wholesale slaughter similar to that of the deluge, but he wished to proceed with great caution lest some, whom he considered righteous, might suffer in the destruction which he proposed to bring upon the wicked city of Sodom, and he finally concluded to consult Abraham upon the subject. The result of this consultation was Abraham's intercession in

behalf of the city, and his request was: If there were fifty righteous persons residing therein the fearful doom might be averted. The Lord agreed to this, and finally Abraham jewed him down to ten, he consenting to spare the city for the sake of even that very limited number of righteous souls; but this small number could not be found, only Lot and his family, and the town had to burn. When we find how righteous Lot proved to be, we must justly pronounce him a very bad Lot indeed, and we cannot suppress our doubts as to the Lord's judgment and skill at character reading, as displayed in this instance. One cannot help thinking that if there were any

among the residents of Sodom who merited so fearful a punishment, Lot should not have been made an exception, for he proved to be too mean and degraded to live. A God who was endowed with the gift of fore-knowledge knew what would occur in Lot's family, and if he did know and still determined to save Lot, it must have been according to his purpose that so disgusting and immoral a circumstance should take place; and after it did transpire, we are not informed that this God ever reprimanded Lot, to say nothing of punishing him for so atrocious a crime, but Lot's poor wife, for the very natural, thoughtless and innocent act of looking back at the doomed

city, hallowed by old associations, and which contained her home and household treasures, was changed into a pillar of salt. It would appear in the light of later events that if their God had spared Mrs. Lot's life the horrible crime of incest committed by Lot and his daughters would have been averted. The result of this disgraceful affair was the perpetuation of Lot's posterity, as to one of Lot's daughters was born Moab, who was the lineal founder of the Moabites, of which family came Ruth. You will find that Boaz married Ruth, that Boaz and Ruth were great grandparents of David, the man after God's own heart, to whom Christianity claims to trace

the lineage of Jesus, it being ordained that he should come through the line of David. There is no question but King David is of the tribe of Judah on one side of his lineage, which adds the more degraded nature of David's parentage. To satisfy my readers, I call attention to the thirty-eighth chapter of Genesis, which is too obscene a transaction to repeat, in regard to the character of Judah, the son of Jacob, the father of the tribe of Judah, from whom the kings of Israel must be selected, and that Judah and Tamar are the ancestors of David; see Matthew, Chap. 1: 3. But if it can be shown that this Jesus, the son of Mary, the virgin, did not come

through the line of David, which I again refer to in Part. 2, Chap. 2, in this work, it leaves the ordination of this God unfilled at the present. It is rather a poor pedigree to be chosen for a Messiah, for it can be shown conclusively to anyone desirous of investigating the matter, that his ancestry runs back to Ahab, the harlot, who lived on the walls of Jericho, and it does seem that this God when engaged in the merciless slaughter of Sodom and Jericho, purposely made choice of the most disreputable families through whom to manifest himself in the flesh. If he did not intend to accept those immoral acts indicated it would have been followed by speedy retri-

mand, and rained fire and brimstone upon Lot and his daughters and utterly destroy them as he did the people of Sodom, and not permit them to rear their illegitimate offspring 'till they did become amalgamated with the seed of Abraham, in whom it is said: "All nations of the earth should be blessed"—that which has been proven to be a greater curse to the earth than a blessing.

CHAPTER VI.

THE ACTS OF ISAAC AND JACOB.

THERE is but one condemnation from a moral stand-point in the life of Isaac, which is a repetition of his father, Abraham's duplicity concerning his wife Rebekah, whom he represented as being his sister to the king of Philistine, with whom they were temporarily sojourning on account of famine in their own land. The evidence is clear and decided that he married his first cousin, being Isaac's father's brother's daughter. The circumstance evinces the same cowardice and reluctance to trust his life in the care of that Deity whom he worshiped. This

occurrence convicts Isaac of fraud and deception. But the general history of this man shows him to have been more of a dupe than a knave, more sinned against than sinning. He was rather a credulous, unsophisticated mortal, and when he became aged and infirm, an easy prey to the deception of his scheming wife and second son, Jacob, who, taking advantage of his weakness and credulity, aided and abetted by their God, succeeded in so completely deceiving the poor old gentleman that Esau was cheated out of the paternal blessing to which at that time so much importance was attached by the Jewish nation. This was done by taking advantage of

Isaac's blindness, as we are expressly informed that his sight was so dim he could not see Jacob when he came in with the goat soup, but he felt of him as he could not identify him by sight. Rebekah, his mother, had Jake fixed up all right with kid-skins stretched on his hands and neck, so as to represent his hairy brother Esau. So Isaac had to submit, saying: "The voice is Jacob's voice, but the hands are the hands of Esau."

Now, if this God desired that Jacob should be his special patriarch, he should have had him born first in order to prevent the necessity of having any person or persons resort to fraud and deception,

and then Jacob would not have been under the necessity of telling three positive falsehoods to his father, for he questioned him three times as to whether indeed he was his very son, Esau, and each time Jacob answered in the affirmative. When he had prepared his kid-soup he took it to his father, who said: "Who art thou?" and Jacob said: "I am thy first born" (falsehood No. 1). Then his father asked him how he had arranged to procure the venison so quickly? Jacob answered: "The Lord thy God brought it to me" (falsehood No. 2). The narrative states explicitly that his mother, Rebekah, sent him to get the kid, and he then told his father

his God brought him a deer. Again Isaac asked if he were his very son Esau, and Jacob answered, "I am" (falsehood No. 3). This is the record of the artifice by which Jacob became the father of the twelve tribes of Israel. Does this not appear like a very improper and ungodly method for a god to pursue in transacting business? This proves this God to be a respecter of persons as the scriptures distinctly say: "Jacob have I loved, but Esau have I hated," and yet we are told that this God is not a respecter of persons. If he aimed to give Jacob the precedence, he certainly knew that this could only be accomplished by the former lying the

latter out of his rights, and violating the very custom which the God himself had in other cases endorsed. Now, this plainly shows that this God and his agents are supporters of fraud, and, in fact, stand convicted on the plain testimony of the Bible itself of fraudulent dealing in every case of any importance which I have so far investigated. We will now proceed to examine more fully into the life and character of Jacob, revealing some circumstances connected with his later life. We find the first business transaction, after leaving his father's home, was to go to his Uncle Laban and bargain for a wife. This is the first instance of wife purchase on record, and

he got more than he bargained for, as his uncle would not permit him to have the one he first bargained for without taking his other daughter also, for which he agreed to pay the same amount in labor that he did for the former, but it did not seem to injure Jake's feelings as he readily agreed to take the two sisters. You see he was a polygamist all the way through. Not being satisfied with having established bigamy, he went still further and committed adultery with his wife's hand-maids, by whom were born to him several sons, being a part of the twelve tribes of Israel. Jacob was a good example for Mormonism by his polygamist example, and how

can our Christian friends condemn Mormonism at the same time without condemning Jacob and his God? But I suppose Christians will say: "That this occurred before the Christian dispensation;" but they must admit that their God existed (if he lived at all) before the Christian era, and if he is an unchangeable being and endorsed polygamy in the Jewish dispensation, he and his son Jesus ought to necessarily permit it to exist in the kingdom of Christ, but we Liberals do not believe it right to exist in any nation, kingdom or dispensation. I suppose this God had to have twelve sons born to Jacob and it did not matter how, provided he got them,

whether they were the offspring of polygamy or adultery. The twelve tribes of Israel had to be founded and this was the way it was done, and we cannot go back on the records. Is this not a fraudulent imposition upon truth, morality and justice? Christianity claims that it has and is civilizing the world, but nay; verily the world is civilizing Christianity, so that it is beginning to be ashamed of the deeds of its founders as in principle to true civilization. Every good principle which Christianity claims to have and practice was borrowed from the world. Even the Golden rule was not original with Jesus. It was taught by others hundred of years before he was born,

outside the Jewish economy. It was simply adopted and reinculcated, or endorsed by Jesus, and anyone who will not admit this fact is either not well informed upon the subject or unwilling to accept the truth. Upon a careful consideration of the events in the lives of Jacob and his descendants, we are forced to the conclusion that he received but slight recompense for his duplicity after all. His God got him down in Egypt with all his children and allowed them to become slaves. Now, was not that a fraud upon justice? This God certainly knew all this would follow their immigration to Egypt, and if this God had promised Abraham the land of Canaan

for his posterity forever, why did he not see to it that they were provided with food and not be compelled to leave their own land on account of famine? Why were they forced to make that journey to Egypt, which resulted so disastrously, and finally led to the slaughter of so many innocent children, put to death in obedience to the mandate of the cruel Pharaoh, at the time when Moses was so miraculously saved in his little bulrush canoe and picked up by the king's daughter? All this does not look like keeping his promise to Abraham, and be it remembered that the children of Israel had not committed any acts which would agitate the wrath of their God up to the time

of the slaughter of those innocent children at the hands of Pharaoh, and yet he permitted it to be done. Had these people never been compelled to leave Canaan, God would have been saved the trouble of bringing them back. Moses would have been saved that hard and tedious task of relieving his brethren of that bondage. Had not this God compelled his people to pass through this ordeal of slavery, he would not have been under the necessity of hardening Pharaoh's heart so frequently in order to show forth his power in bringing his children out of Egypt, as the account tells us: "That when he hardened the heart of Pharaoh he would send plague

upon the people of Egypt in order to soften Pharaoh's heart again, that he might let the people go," and the last time that this fraudulent God played upon justice he hardened Pharaoh's heart. He made it so hard that nothing would soften it but a wholesale slaughter of every Egyptian mother's first-born. This must appear to be the most barbarous account of any of the heathen Deities known on record; for instance, slaying the children of the innocent Egyptian who had no control of the government of Pharaoh in holding this people in bondage.

CHAPTER VII.

THE ACTS OF MOSES.

NOW, we will examine into the character of Moses and learn of his fraudulent acts upon truth and justice. One of the first acts of Moses, after he had left the house of Pharaoh, was the slaying of a task-master who was an overseer over those children in bondage, which was a great mistake of Moses and an unjustifiable murder. It certainly did not benefit his brethren in the least, as it is reasonable to suppose that another slave-driver was appointed to take the place thus vacated, and in all probability a more severe one, while the brick-mak-

ing business went on just the same, and Moses had to skip from the country to save his scalp. We cannot help thinking but that this God should have given Moses one of the ten commandments, viz: "Thou shalt not kill," before he left Pharaoh's house, but it probably did not occur to his God, so Moses left for the land of Midian and married one of Jethro's daughters, passes his time pleasantly no doubt, leaving his brethren in the brick yards 'till such time as in his opinion the excitement concerning his career had died out, when he concluded he would sneak back and see if he could not find some way of accomplishing his God's will in the release of the enslaved.

He states in the narrative with the authorship of which he is accredited, that the Lord had advised him that they were all dead who had sought his life in consequence of the murder of the task-master. So you see that the Lord helped the murderer out of the scrape, and he is, and should, according to justice, be held responsible with Moses for the murder, as he permitted the children of Israel to fall into bondage making it inducive to Moses committing the crime. But as Moses wanted to be a ruler over his brethren (as is plainly seen), he succeeded finally in effecting their release. It is probable that he had his plan laid before he returned and that is why he

wanted them to borrow gold and silver from the Egyptians, which was virtually the same as stealing as they never expected or intended to return their valuables, which we now call jewelry, and is called so because those Jews stole those goods and have always been a specialty in their dealings to the present day. Moses intended to build a tabernacle (at least his God did) from the fact that this God told Moses to tell his people to borrow the goods from the Egyptians. This shows a great injustice in this God, in spoiling the Egyptians of their gold and silver, and not rewarding the Israelites (if he intended to reward them) from Pharaoh's treasury who was rewarded by

the labor of the Israelites. Moses knew he would need all the gold he could get (and I suppose his God also), to finish the tabernacle according to the design he had in contemplation. It was subsequently built and completed as he evidently planned, and he certainly did not find the gold in the wilderness. It occurs to us that instead of ordering his chosen people to steal, and that by wholesale, he should have given them before starting another of the ten commandments, viz: "Thou shalt not steal," instead of waiting 'till they reached Mt. Sinai, besides had they not been instructed to steal that gold they would have had none for Aaron, out of which to

construct the calf which made so much trouble. Thus, Moses and his God would have been spared the provocation of wrath and anger and neither would the children of Israel have suffered from the results of that wrath, as the story tells us. The deliverance of his brethren from slavery, which Moses after so much trouble effected, so far from benefiting them, seems to have plunged them in deeper difficulty, as he only led them into the wilderness and kept them there until all of those except two persons, Caleb and Joshua, who left Egypt, were alive at the time they entered the land of Canaan. Meanwhile he kept them half starved for want of food and

water, and if they ventured to make the slightest complaint Moses and his God would be angry and claim they had no right to murmur. But a starving multitude were justified even in rebelling against such tyranny. Moses says "his God refused to allow him to go into the land of Canaan, but it might be inferred from the tone of the story and all the circumstances that he was afraid to act as leader of the Israelites against the Canaanites, and that was the reason why Moses turned the job over to Joshua and skipped out again. There cannot be a particle of truth in the story of Moses going upon the mountain to die. For it says in Deut. Chap. 34: 7, he was one

hundred and twenty years old, yet his sight was not dim nor his natural force abated. Now, a man in such a condition, hale and hearty, could not go upon a mountain to die, because he could not die with all his physical strength unless some one should kill him, and his God was the only one present at the time of his death and funeral according to the record. So it must be that his God did the killing himself, and that would be the only truth in the case provided Moses died at that time. So you see this God committed a murder and buried his victim and "no one knoweth to this day where the tomb of Moses is." According to the scriptures, however, there

is another possible sequel to this, which is as follows: By the time Moses had dragged his brethren around in the wilderness for the space of forty years they began to get tired of him. Many times during their long and tedious sojourn in this wilderness they were on the point of rebelling against his authority, and on one or more occasions rebellion had actually broken out, so it was evident they were tired of their autocratic leader and he was equally weary of quelling disturbances and straightening matters out, so under the pretense of going up on the mountain to die, he went over the mountain to his family in the land of Midian, and when he died his wife and

friends did not report the account of Moses' funeral to his brethren, and it is no wonder that the scriptures report to us that to this day "no one knoweth where the tomb of 'Moses is;" but the record shows that Moses' wife, the Midianite, remained in the land of Midian with her father, Jethro, during Moses' sojourn in the wilderness. As to the ten commandments which it is alleged Moses received direct at the hand of his God on the summit of Mt. Sinai during the celebrated forty days interview with his Deity, it seems singular that these commandments could not have been given to Moses without taking him up into the mountain and keeping him there forty

days and nights, while his God wrote them with his fingers on a table of stone. If his God did write those commandments, it was not necessary for Moses to have been present as a supervisor and keep him from his brethren, which led to the manufacturing of the golden calf. The truth of the whole is too apparent that Moses went up on the mountain and done his own stone-quarrying, then came down and palmed off the job on his brethren as the work of his God, which shows more of Moses' deception in his leadership. The Omniscience which could evoke a universe from chaos and get it all in good working order in the short period of six days

could have scarcely required forty days to instruct his chosen commander on the principles of government and given a few lessons in architecture and upholstery. You will recollect that no inconsiderable portion of the forty days was spent in receiving directions concerning the building and furnishing of the tabernacle, as Moses pretended to claim. In the meantime, during the unnecessary absence of Moses (the appointed leader), the people naturally drifted into a state of mutiny and idolatry, which consisted of worshipping the golden calf, and when the God looked down off of the mountain and saw the calf he called Moses attention to the fact of their idolatrous worship and ex-

pressed his terrible indignation and wrath to the utter destruction of his people, but Moses succeeded in abating the wrath of his God by reminding him of the fact that if he destroyed them it would reflect upon the character of him and his God to the great injustice of bringing them out of Egypt and not permitting them to enter the land of Canaan according to this God's promise. But no sooner had Moses quieted the wrath of his God and descended from the mountain, and saw the calf himself, than his wrath was kindled to as high a pitch as that of his God, and in the terrible excitement of Moses' wrath he threw the tables of stone upon the ground unthink-

ingly and broke them, thus destroying the work of his God which consisted of the ten commandments. He was compelled to ascend the mountain again and ask his God to make another set of tablets of stone. It is reasonable to suppose that he wrote them himself as he did the first ones. I can imagine how *sneaky* Moses looked when he approached his God on his second mission of stone-quarrying (that is if there were a God up there), and presented those broken stones caused by Moses' wrath when he saw his brethren worshipping the calf. Before his second ascension with the broken tablets and not consulting his God, he took the golden calf, laid it on

the ground, bounced upon it, stamped it all to pieces with his feet, burnt the pieces of gold into ashes (but chemistry teaches that gold will not burn into ashes) and threw those ashes into the water and bittered the water, which was a penance for the worshiping of the gold in the shape of a calf, which gold they stole from the Egyptians according to the instructions of their God. Does not this appear to us as a heathen mythology of the very lowest type? We find heathen gods always have their own way of doing business, whether it is agreeable with morality, truth and justice or not. So it appears in like manner with the heathen God of Israel and his

agents and priests. There is another instance which we desire to refer to before concluding this biography of Moses. There are many points to which it would be interesting to refer to would space permit. It is quite clear that the motive which prompted Pharaoh to start in pursuit of the children of Israel, after having consented to their departure, was the desire to recover the stolen property which they were taking with them. Pharaoh simply wished to bring them to justice for attempting to steal under pretense of borrowing, and in Pharaoh's doing that it was only carrying out what we would do in the same case should it occur in this, our pretended Christian

civilization. As to going through the Red sea *dry shod*, it is too much like the fish story of Jonah to be believed; it is more probable he passed through that narrow space of forty miles which lay between the Mediterranean and Red sea. It would not have been out of the way to any great extent to have gone that way. Had the Suez canal been constructed, which connects those two seas, at the time of Moses' travel from Egypt, he could easily have crossed on a bridge and saved his God from separating and freezing the water, as it is said he did in the case of the Red sea. This miraculous passage through the Red sea is in harmony with

all other heathen mythologies. They are the natural outgrowth of ignorance and superstition, and there is no doubt but that the account above referred to forms a part of the fabulous Jewish traditions; however, we are in possession of but one side of the story of Moses, and though even the most favorable one condemns him and his God, his record would appear more blackened could we have the accounts as might be given by those whom Moses claimed to be the enemies to him and his God, as the Logical Eye will see. For instance, that of Korah, Abram and Dathan, who rebelled against the authority of Moses. It is not reasonable to suppose that those

parties had no reasonable grounds for this rebellion, from the fact that those parties had all opportunity to know of the tyrannical ruling of Moses toward his brethren. Moses well knew that this people had, to a great extent, lost confidence in him, and he became weary, and no doubt perplexed at the responsibility resting upon him and concluded to pass out quietly from over them as a ruler and live a retired life with his family in the land of Midian. This terminates the career of Moses.

CHAPTER VIII.

THE ACTS OF KING DAVID.

THE next character that I will call your attention to is David, the man after this God's own heart. The description given of him will fully show the character of him and his God to be treacherous to truth, morality and justice. Chastity is one of the virtues which this God pretends to teach, but he allowed David to violate the moral virtues of chastity by permitting him to commit adultery with Uriah's wife; and through his God's assistance David murdered Uriah to get him out of the way so he could have his wife in peace. Why did not this

God protect Uriah when David had him put in front of the battle, as he protected Daniel in the lions' den, and give David to understand that he could not thus victimize an innocent and faithful old soldier? As the God permitted the slaughter of Uriah, we are justified in holding him fully responsible with David in the murder of his innocent neighbor. He and his God should have examined the ten commandments given by this God, and carefully observed those which say, "Thou shalt not covet thy neighbor's wife," "Thou shalt not commit adultery," "Thou shalt not kill." This shows how the God and his God-men fail to practice, in many cases, the principles of morality,

truth and justice. In this case all the punishment which God inflicted on the old reprobate was to cause the death of an innocent child, the result of this adulterous union. As soon as the child was dead David arose from his mourning in sack-cloth and ashes, washed himself, and praised his God for his goodness (I suppose he thought he had received *special* marks of his divine favor in the removal of Uriah and the death of the child). I have been confronted by ministers of Christ's gospel and advocates of David's God, who claim to justify David by saying that this God did reprimand David for the deed by sending his prophet to him and telling him he had done wrong,

after the deed was committed. I answer by asking: Why didn't God send his prophet or pretended Holy Spirit to David in time to avert David's actions? As is claimed he foreknew all things, he knew the very instant when the thought entered the heart of David to commit this pernicious crime. This circumstance suffices to convict both David and his God equally of a gross injustice, as the Logical Eye will see. We may suppose the reason that this God promised a messiah through David was because he resembled his God in character and disposition, but the God who could not find for the progenitor of his promised messiah a more decent man than

David, should be pitied, especially when we learn upon investigation that David's pedigree runs back direct to Boaz, and from Boaz to the offspring of Lot and his daughters, also to Ahab, the harlot on the walls of Jericho, and he also being of the tribe of Judah; Genesis, chapter thirty-eight, please examine. I have referred to it in another part of this work. After a long life spent in fornication, polygamy, etc., King David, suffering the natural effect of his excesses, found himself exhausted, debilitated and at the point of death. In this emergency his friends, knowing his character and inclinations, and thinking to rekindle the almost expiring spark of life in the bosom

of the sensual old man, selected the fairest specimen of virginal womanhood to be found in all Israel and brought her to share the couch of the dying monarch, to rest in his bosom; but the decay of old age could not be restored, even the blandishments of youth, beauty and innocence all failed, and the king must die. Can civilization and morality conceive of a more contemptible, disgusting, fraudulent character than this man after God's own heart? Yet he pretended to be a just and good man. Worse than Brigham Young in this respect, because Brigham did not make such arrogant pretension to God-like virtue; nor did his friends in his dying moments adopt the same rem-

edy to restore him to vigor and manhood —as David in his last extremity. David's case stands unparalleled in the annals of history. It seems strange that any person endowed with even a rudimentary moral sense can entertain any respect for such a character or Deity as he is supposed to resemble, or, in fact, how he can be inspired with any sentiment for them, but profound contempt and loathing. They stand branded as contemptible frauds. As God is represented by Christians in this age to be possessed of justice, chastity and good morals, why did he not then conduct matters with more regard to decency and respectability? Then, when he condescended to “manifest himself in

the flesh," he would have been able to boast of a respectable pedigree. It is bad enough for an ordinary mortal to come from a disreputable ancestral line, but when a God confers such an honor(?) upon humanity as to "manifest himself in the flesh," and he selects David, through whom he is to make his appearance, whose character and antecedents are dishonorable (as shown by the record), this God's choice lies open to criticism. Yet Christians actually have the unblushing effrontry to impose such a Deity and representatives of him upon the residents of a civilized country in this enlightened day and time, under the penalty of eternal damnation. Language fails to ex-

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press the enormity of such insolence on the part of Christian bigots, who claim the right to express their views on this subject. I have also taken the same liberty to express my views for your careful consideration.

L. of C.

PART II.

CHAPTER I.

WHAT I OFFER IN PLACE OF CHRISTIANITY.

1. Education, instead of revelation.
2. Science, instead of superstition.
3. The study of eternal principles and causes of the universe, instead of Bibles.
4. Industry, instead of prayer.
5. To do right for right's sake, instead of fear of an endless punishment.
6. Justice and mercy, instead of a barbarous, vicarious atonement.
7. Knowledge, instead of the enthralldom of mythical theology.
8. Just and civil laws, instead of mysterious laws of God.

9. Truth, morality and justice, instead of faith to worship the unknowable.

Also, as in the language of Ingersoll :

10. "To love justice, to long for the right.

11. "To love mercy, to pity the suffering.

12. "To assist the weak, to forget wrongs, and remember benefits.

13. "To love the truth.

14. "To be sincere.

15. "To utter honest words.

16. "To love liberty.

17. "To wage relentless war against slavery in all its forms.

18. "To love wife and child and friend.

19. "To make a happy home.

20. "To love the beautiful in art
and nature.

21. "To cultivate the mind.

22. "To be familiar with the mighty
thoughts that genius has expressed—the
noble deeds of all the world.

23. "To cultivate courage and cheer-
fulness.

24. "To make others happy.

25. "To fill life with the splendor
of generous acts, the warmth of loving
words.

26. "To discard error.

27. "To destroy prejudice.

28. "To receive new truths with
gladness.

29. "To cultivate hope.

30. "To see the calm beyond the storm.

31. "To see the dawn beyond the night.

32. "To do the best that can be done, and then be resigned. This is the religion of Reason, the creed of Science; this satisfies the brain and heart."

Will not this more than compare with the sermon on the mount, when carefully studied?

I look at it as a mistake when Jesus said in his sermon, "Blessed are the poor in spirit." I would prefer to have said, rich in spirit, for if they are poor in spirit they could not have much of the

spirit of God, and if so, I fail to see how they would, or could, expect the kingdom of heaven, if Jesus' other teachings have any significance.

Again, he says: "Blessed are they that mourn, for they shall be comforted."

Now all intelligent people well know that millions of good people have mourned and Jesus or his heavenly father did not comfort them; they have died in utter despair without being comforted, in one continuous stream of misery and woe, all through the nineteen centuries of the Christian era.

"Blessed are the meek, for they *shall* inherit the earth." It is a well-known fact that the meek has never inherited the

earth, either before or since the birth of Jesus, and he, making such a promise, did not avail anything, but that the strong and boisterous, independent, ego-tistic, selfish, tyrannical bigots who have been inheriting the earth. Jesus ought to have known better than to have made such a statement. I see nothing sublime or blessed in it; it has proven to be a failure, for the meek have been trodden upon, as the Logical Eye will see.

“Blessed are they which do hunger and thirst after righteousness, for they shall be filled.” Now, I doubt if Jesus himself knew what this all meant; for if any one became full of righteousness that it would avail them anything, as he

says : "None righteous ; no, not one, for they all come short of the glory of God." So you see that his teaching, from beginning to end, is a mixed mess of contradictions.

"Blessed are the merciful, for they *shall* obtain mercy." In like manner as in his other declarations, it has proven a failure. Every one who understands the history of man since the days of Jesus, know that the merciful have not in all cases received mercy, no doubt in thousands and millions of cases ; and I offer instead of Christian teaching, an idea of creation, or natural causes, instead of a creator, thus : The universe contains all the eternal principles, causes and forces,

governed by conditions and circumstances, that create the phenomena of life and design.

The above declaration contains all the idea of the universe, which is an unlimited whole of every conceivable object and principle. Therefore the universe is in possession of everything necessary to create or transform all things, and changes that may occur whenever the conditions admit. To speak scientifically, the universe is in all its entity the greatest chemical combine that the intellect ever conceived; and this being the case, which cannot be denied, can we not conclude with perfect safety that the universe possesses all the necessary means to create or

transform its contents into worlds, or planets, without using other agencies, such as supernatural agency? The universe does not, and can not, contain anything but natural principles. The universe has all the necessary appliances from all eternity unto all eternity. It could not, or need not, employ any supernatural assistance; therefore the idea of a God which always infers to be supernatural, has never been needed to be employed in the great works of the universe, as the Logical Eye will see.

The universe contains all there is in it, no more or less; therefore, science teaches beyond a doubt the basis of everything is matter. Mind has never

been known to act independent of matter.

Mind is a product of matter and acts in concert with matter. Spirit is the reflection or result of matter. Spirit cannot be personal nor can it be applied as a being. The aim of theologians is to apply spirit as a being, or to say "God is a spirit," which confuses and mystifies the whole system of Christian theology. That is where Webster failed when he tackled the word spirit in order to make spirit and being synonymous. He admits spirit to be force, energy, life, intelligence, etc., which logically is the result of matter. To make his definition of spirit suit his theology, he says, in definition No. 6, "Spirit is an

immaterial, intellectual substance." What bosh! As though the immaterial could be substance. This prepares him for definition No. 7: "Spirit is an immaterial, intelligent being, same as God." This compares favorable with his theology and shows him to be biased by his Christianity in his definitions. An immaterial universe would be total darkness without anything to produce a single spark of light. An immaterial universe, with an immaterial God, would be in poor condition to begin business. As this immaterial being would be an immaterial nothing, then this being would have to come into existence out of nothing. Then he, she, it, or God (if you

wish to call it), would have to commence in that empty universe, create himself first out of nothing, then worlds, planets, sun, moon and stars out of nothing. Cannot the Logical Eye see that this is what Christians teach? And they cannot teach otherwise if they are guided by their Bible, from the very fact that it teaches that their God began with nothing but an empty universe, and if it be logical that matter had to be created, it is just as logical that God had to be created first, before the creation of matter could be begun.

I wish to be understood on this one point, that there is no logical evidence of a *superhuman* intellect in the uni-

verse. No man *knows* of anything but by his intellect or what some other man taught him, therefore, he has no idea of anything only through himself or others, so this proves beyond all cavil that man's intellect is the *highest* intellect in the universe so far as man's knowledge is capable of comprehending. The argument and contents of this chapter answers the question, "What do I offer in place of Christianity," including the following composition:

Evolution and Barbarism—

Free-thought has slain both Satan and God,
We ne'er shall see them more,
They used to fight and quarrel o'er man,
To get their soul and gore.

Gen. 6: 6, 7—

This God, he said, "made this our world,"
And that, with good intent,
Then afterwards it grieved his heart,
Which made this God repent.

Gen. 3: 5, 6, 7, 22—

This Satan talked with Mother Eve,
And said, "they would not die,"
And when they took the fruit and ate,
It proved this God did lie.

Theology and Science—

For years, this God and Satan roamed,
And did like thunder roar;
But Science smashed their hoary heads,
And then they were no more.

Christian Dispensation—

Salvation by this God was tried,
For Satan hell was made,
When proves to be no good all 'round,
The preacher won't get paid.

This Day and Time—

This Devil, and God, we do not need,
Nor preachers' mystic lore,
For truth and light dispels that might—
Free-thought forever-more.

COMPOSED BY THE AUTHOR.

CHAPTER II.

THE LINEAGE AND CHARACTER OF JESUS.

I SHALL endeavor to treat this subject with all the fairness possible, in order to have my readers see what may be called the other side of the true character of Jesus, which has not been ordinarily presented or investigated. I shall not attempt to attack any moral precept that Jesus taught, or moral acts or examples, but the immoral and inconsistent teachings, acts and examples. I shall handle them unsparingly, so my readers may see both the logical and illogical side of the picture of the life and character of the son of man, Jesus. In regard to a

messiah being promised to the Jews from root the of Jesse, through the loins of David, the lineage of Jesus is most incomprehensively mixed.

The two accounts given in Matthew and Luke are neither of them a lineage in any sense of the word for Jesus, as one runs from David to Joseph, and the other from Joseph to David, and yet none claim that Joseph is the father of Jesus; therefore, why is there any need of giving Joseph two lineages, as he is not the parent of Jesus? It does not make a lineage for Jesus in any sense of the word; and neither do we find any lineage recorded for Mary, who was the mother of Jesus, from David.

Now, if Luke could not give anything but a supposition upon which to base the lineage of Jesus, he would have shown more discretion if he had held his peace, and avoided the lineage question altogether. A supposition is not a fact, and my readers will find upon examination that Luke gives this genealogy of Joseph as a *supposition*; besides, no Christian claims that Joseph was the father of Jesus. If they did, it would do away with the doctrine of the immaculate conception of Jesus, which they claim to be a true doctrine. But truth and reason teaches it to be as false as any heathen mythology on record. Again, there is a difference of fourteen generations from

David to Joseph in the respective genealogies in Matthew and Luke, whose accounts also vary in regard to the names of the fathers of these generations—save three, which agree. These discrepancies indicate a poor quality of inspiration on the part of one or both of these evangelical writers. Perhaps their God was asleep and taking a rest at that time, as we find in Genesis that he rested from his labor on the seventh day, which infers he was very tired after getting through that “big job” of creation.

As the narrators were accustomed to depend upon divine dictatorship, and only habitually acting in the capacity of Deity's instructions, they were now thrown

temporarily upon their own resources, therefore they made sad work of the genealogical records. If this God aimed to give us a lineage of Jesus to David he would have had it so recorded, so as to leave no room for doubt concerning it. One lineage would have sufficed to establish the true descent of the promised Messiah, through the loins of David. If there were two given, this God should have seen to it that they corroborated in every particular. The genealogy should have been traced only to Mary, showing that she was descended from David; but before I conclude this part of my subject I will give reasons for believing that she was not of the tribe of Judah, but of

Levi. As Elizabeth, the wife of Zacharias, was a Levite, of the daughters of Aaron, the priest (Luke, 1:5), as Mary, being a cousin to Elizabeth, the Levite, it necessarily will prove Mary to be a Levite; this cannot permit of Mary being a Judahite.

This sets aside the possibility of making a lineage from David to Mary and Jesus, without the slightest hope of a lineage for the Messiahship, as the Logical Eye will see. Some Christians claim it was a Jewish custom to trace a lineage through the father for the mother, but Jesus had no father, save the pretended Holy Ghost, who overshadowed the virgin Mary, and they could

not fix him a lineage through the Holy Ghost's parentage from David, and if attempted they would have to prove that King David was the Holy Ghost's father. So you see this custom would not work in the case of Jesus and his mother, Mary. I will in another part of this work endeavor to prove to my readers the true parentage and lineage of Jesus, though it does not bring him into the line of David.

From a careful examination of this whole matter, I am inclined to adopt the opinion held by the Jewish nation, that this Jesus, the son of Mary, was an impostor. I am aware that the scriptures in many instances repeat the assertion

that Mary and Jesus were of the line of David, but when an effort is made to *establish* this claim by valid testimony, it is "weighed in the balance and found wanting." We are also aware of the fact there has been many interpolations in the scriptures by some of the fathers of the church, and it would be to their interest to make such interpolations to assist Jesus to the line of David, while there is no probability of any interpolation to destroy his line to David; therefore, when we find scripture that destroys his lineage to David, it is not reasonable that it has been tampered with and it will justify us to accept such scripture as evidence in the case.

CHAPTER III.

THE ACTS OF JOHN THE BAPTIST.

JOHN the Baptist is declared to be the most unimpeachable witness of the divinity of Jesus, but when we examine John's testimony we find it very weak and unsatisfactory. There should be no flaws in the evidence of one who announces himself as the herald of the Messiah, the voice of one crying in the wilderness: "Prepare ye the way of the Lord, he that cometh after me is mightier than I, whose shoe latchet I am not worthy to unloose." (Matthew Chap. 3: 3, 4.) John the Baptist also claims to have had direct information from his God

as the means of identifying the Messiah when he should first appear to him. The spirit of God was to descend in the form of a dove and remain upon him, and in the thirty-fourth verse of the first chapter of John, he says: "I saw and bore record that this is the Son of God."

Referring again to the third chapter of Matthew, when John the Baptist baptised Jesus, we are told that the dove descended and the voice from heaven said: "This is my beloved son in whom I am well pleased." (Mark 1: 10, Luke 3: 22.) Now, according to the statements contained in these passages, John the Baptist had all the testimony anyone in like circumstances would re-

quire to convince him that this Jesus, whom he had baptised, was the Christ, but so far from being convinced, we are informed in Matthew 11: 2, 3 that while, John was in prison, he commissioned two of his disciples to go and ask Jesus: "Art thou he that should come, or do we look for another?" The idea that John after seeing what he had seen, and hearing the voice from heaven telling him that Jesus was the son of God, should send and ask such a question. This proves that there is a contradiction in the testimony of John. It shows on the face of it that John did not see a dove or hear a voice from heaven, or he never could have doubted for one moment as

long as he lived that Jesus was "the one to come," and would never have sent his disciples to make such absurd inquiry. Some one in writing these gospels has evidently made false statements regarding John's testimony and faith, but their stories of the fore runner of Jesus do not hang together; no one claims that John the Baptist himself wrote any portion of these accounts of his mission, as they are so contradictory in regard to John's testimony and faith. It follows that the fraud and deception are chargeable upon the writers and others. This leaves the son of Mary minus a very important witness so far as John the Baptist is concerned. John being in

prison had time and opportunity to reflect over both his own and Jesus' career, and it is apparent why John became skeptical in regard to the truth of Jesus being the true Messiah. The circumstances point in this direction that he being acquainted with all the evidence and surroundings in their family relations, give ample reason for his inquiring of Jesus if he "be the one to come, or do we look for another?" John became convinced there was a scheme in this matter of Jesus' Messiahship. If John had told all he knew about Jesus and their family relation, it would be a shock and surprise to those zealous Christians, by putting their doc-

trine in quite a different light. After John had been cast into prison, this mighty miracle worker, who pretended to raise the dead, heal the sick, cast out devils and restore sight to the blind, either could not or would not raise a finger in John's behalf, and in presence of the kindness which John had extended toward Jesus at the commencement of the latter's career, allowed John to remain in prison until he lost his head. We are not informed that Jesus ever expressed the slightest regret or concern over the sad fate which had befallen his kinsman and forerunner, yet John had endorsed Jesus and virtually introduced him to his age and nation as the long-

promised Messiah, but not from his own free will, but undoubtedly through the influence of John's father, Zacharias, which I refer to again in another part of this chapter. Verily, gratitude appears to have been a virtue of slight account in the estimation of this pretended son of God. Now, instead of Jesus assisting John as he did Peter and Paul in casting them out of prison, he skipped the country and went to Galilee as you will see. (Matthew 4: 12). Furthermore, why did he not raise John from the dead after he was beheaded? This would have been a much more undisputed miracle than in the case of Lazarus, because there cannot be the slightest room

for dispute about John not being dead, and if Jesus had placed John's head on his shoulders so he could have died a more natural death, it would have been beyond all cavil in regard to the miracle, and John did surely deserve this from the hands of Jesus. It would have shown the proper gratitude to John. I fail to find in my research in history such diabolical ingratitude as in this case of Jesus toward John the Baptist; and when the disciples came and told Jesus that John was beheaded (Matthew 14: 12, 13) he left by ship to a desert place, probably in fear of losing his head also by King Herod. Justice demanded Jesus to show his professed power by restoring

John to life. It also would have been such conclusive evidence to Herod that in all probability it would have converted King Herod to an undying faith in the Messiahship of Jesus, and saved him leaving for that desert place; but nay, he departed and did not show any disposition to even attend the funeral of John the Baptist. I suppose he thought, as he had said to one of his disciples who asked permission of Jesus to attend the funeral of his father, but Jesus denied him, saying: "Let the dead bury the dead;" and further, it does not appear anywhere in the life of Jesus that he ever attended funerals to comfort mourners. Why did he not practice what he

taught when he said: "Blessed are they that mourn for they shall be comforted." Jesus' teachings and examples have been improved by modern civilization. If he were to visit our American churches and see the interest being taken in paying the last sad rights to departed friends, he would have to say: "They have departed from the faith and example I taught when I told my disciple to 'let the dead bury the dead.'" But nay, verily, the world is improving Christianity, instead of Christianity improving the world, and the world will continue to do so until Christianity will be quite a respectable religion to what it was nineteen hundred years ago.

But to return to the story of Zacharias, the high priest, which we find in the gospel of James (who was a half brother of Jesus). This gospel Christians reject as apocryphal without a just cause, for the compilers that pronounced it apocryphal had no authority to do so. For no man or council of men have any right, under any consideration, to say or decide what gospel is genuine or spurious. If they had accepted this gospel in the canon it would destroy the doctrine of Jesus' divinity and the immaculate conception. All unprejudiced minds will have to, and did admit, in the early age of the church, that this gospel was as sacred as any of the gospels. We find in this

gospel of James that Joachim and Anna were the parents of the virgin Mary. When she was but three years old her parents took her to the temple to be reared as a virgin under Zacharias, the high priest, to receive instructions as other virgins were at the same time, also as children are in the present day in Catholic convents. We are informed in this account that her parents gave her to the Lord. This narrative also states when she was twelve years old, the common priests of the temple convened themselves into a council to consider what action should be taken in the case of the virgin Mary, that she might not defile the temple of God. The question is, how

could this young virgin defile the temple unless she had been defiled? It does not appear that any of the common priests could have been the guilty party, as it was they who had come to the conclusion to investigate the case of Mary; and those priests reported the result of their investigation to Zacharias, the high priest, who is reasonably supposed to have been the guilty party, and the effect of which caused Zacharias to issue a proclamation to the widowers of Israel, ordering them to present themselves, staff in hand, at the temple, that he might bestow a virgin upon any widower who was so fortunate (or unfortunate) as to merit the Divine approval.

Now, Joseph was a widower, and a carpenter by trade. When he heard the glad news he became excited (as all widowers would likely be, under similar circumstances), and he threw aside his hatchet, grasped his staff, and ran with his competitors to the temple; and on their arrival the high priest took their staves and retired to the holy of holies, where he presented his supplications to the God of Israel, who afterward made known to Zacharias and all present his will regarding the virgin. When he returned the staves to the widowers a signal of a dove on Joseph's staff proved that Joseph was the honored(?) individual upon whom the lot had fallen. But when

Joseph beheld the young virgin, and realized that she was but a mere child, and he being well advanced in years, he naturally felt the disparity that existed between them in age, and told Zacharias that if he took for a wife so young a girl he would be a laughing-stock and reproach throughout all Israel. But Zacharias gave him to understand that the hand of their God was in this matter (this is one sample of priest-craft), and that the virgin had been assigned to him in a peculiar manner by Deity himself. As a clincher, the priest reminded Joseph of the terrible punishment which overtook Korah, Nathan and Abiram, who rebelled against Moses in the wilderness, when the earth opened

its mouth and swallowed those three rebels (like Jonah swallowing a whale!—*vice versa*). Such remarks and words of warning from the priest produced their natural effect upon the credulous widower, who was frightened, as the records states, into accepting the virgin, although it is probable that Joseph did not then realize all that the situation implied. However, he realized it more fully six months later, when he returned to his home, where he had taken his betrothed (a virgin, as he supposed), till the period of betrothal was ended with the intention of completing the marriage, he found his virgin in a very improper condition.

Now, Joseph knew that he was

guiltless in this matter, but he was afraid that others would not entertain a belief of his innocence when the nature of things become fully known. He suspected that some kind of a fraud had been played upon him, which was certainly the case, but could not tell just whom to blame, or what to do about it. The high priest, Zacharias, hearing of Joseph's return, sent for him and the virgin to appear at the temple and pretended to investigate the matter which terminated in hoodwinking the public by making them believe that the whole transaction was a divine arrangement of their God to have a Messiah born unto the Jews by an immaculate conception on

the part of a virgin. The reader will find the full account of the whole transaction above spoken of in the gospel of James, the half-brother of Jesus, who was chief apostle and first bishop of the church in Jerusalem. Owing to this fact his gospel ought to have been canonized with the other four gospels of the New Testament, as James being a half-brother of Jesus, his detail of the conception and birth of his brother Jesus ought to be considered better authority than any other one of the apostles, and the only reason we can see why this gospel was not placed in the canon is that it tells facts that destroy the fundamental principles of the Christian faith.

We will return to the subject of Zacharias, as it appears he not only extricated himself from an extremely embarrassing position with the virgin, but also succeeded in impressing Joseph with the idea that so far from being disgraced by what had occurred, he had been specially distinguished by the Almighty as being the chosen husband of the mother of the son of their God. You see Zacharias managed this case more skillfully than did David in his difficulty with Uriah, nor was he compelled to have anyone sacrificed. But Zacharias played his cards to better advantage, in fact so skillfully that no one was compromised and every one pleased. Thus Joseph

and Mary were finally united in marriage. My readers can see with a Logical Eye the true lineage and parentage of Jesus, the son of the virgin Mary. From all the testimony I can find, it is conclusive that Zacharias was none other than the real father of Jesus, and it was he who instructed the virgin to tell the remarkable story of the overshadowing of the holy ghost and what the child's name should be called, instead of the pretentious story of an angel appearing unto the virgin and telling her these things of a child being conceived and born in a supernatural way. Priests and preachers from time immemorial have had nothing to do but to study out methods for

hoodwinking and deceiving the people, and their efforts, to say the least, have usually been crowned with unqualified success. There is good reason for being convinced that had the virgin not chanced to be a near relative of Zacharias' wife he never would have taken the trouble to have issued that proclamation to the widowers, but that the deluded child, who had been thus infamously debauched and ruined, would have been consigned to some dungeon or pit of that prototype of the modern convent known as the temple, where all traces of the crime and her shame might have been obliterated. And let me say here, that in my opinion the first infernal nunnery that

was ever established was Solomon's Temple, called the house of God, and the institution has not yet lost its identity, but exists and flourishes in many parts of the world and even in our own midst. Now, inasmuch as the Jews, or a portion of them, could be imposed on through their faith in an expected Messiah, Zacharias boldly decided to take advantage of the national traditions and expectations, and terrorized or persuaded his son John into assisting him in carrying out the scheme by proclaiming the doctrine and advent of the promised Redeemer. No doubt but that this was the reason that John became a forerunner of Jesus. The evidence indicates that the whole

matter was a family concern and all these steps were taken simply to avert exposure and disgrace of Zacharias, the high priest, and family, also the virgin Mary, as the Logical Eye will see.

CHAPTER IV.

BOYHOOD OF THE PRETENDED MESSIAH.

WE find in the rejected gospels of this man Jesus a greater detail of his life than we do in the four gospels of the common New Testament. There is a gospel, claimed to be given by St. Thomas, which was considered by the early fathers of the church as sacred as any of the four gospels which treats of his boyhood. It says that when he played with children and their conduct did not suit him, he would curse them, and their immediate death would be the result. The people considered him a very bad boy. This gospel states that he would fly into

a passion as readily as other boys. We are told of a boy who chanced to run against Jesus when passing on the street, who caused the boy to fall dead. I will give you the account in the exact words as recorded in the gospel of St. Thomas the apostle, chapter 2: 7. Another time Jesus went forth into the street, and a boy running by rushed upon his shoulder (8th verse) at which, Jesus being angry, said to him, "Thou shalt no farther go," and he instantly fell down dead. (11th verse). Then the parents of the dead boy, going to Joseph, complained, saying, "You are not fit to live with us in our city, having such a boy as that."

Now, I think they were right, and

according to these records Jesus did not act much like a meek and lowly lamb of God, who came to take away the sins of the world, but rather the reverse, being more like a wolf in sheep's clothing. On one occasion he bids his followers beware! (12th verse). "Either teach that he bless, and not curse, or else departed hence with him, for he killeth our children."

(13th verse). "Then Joseph called the boy Jesus by himself and instructed him, saying: 'Why dost thou such things to injure the people so that they hate us and persecute us?' " All the good this did can be inferred from the fact that Jesus replied to Joseph as though he did not know what he was talking about.

(16th verse). "And immediately they who had accused him became blind." This account evinces somewhat the real character and principle of Jesus. Was it morally right to kill and curse people with blindness for such frivolous offences, so that every one became concerned as to the safety of the lives of their children? These accounts make him appear more like a wolf among a flock of helpless lambs, than like a lamb of God. It is in perfect keeping with the account given in Luke 19: 27: "But those mine enemies which would not that I should reign over them, bring hither and slay them before me." So you see his conduct was so outrageous that people were compelled to

inform Joseph that, having such a boy, he was not fit to live in their city. This makes out rather a bad case against young Jesus; but this is what the record shows, and to dispute the genuineness of those gospels is only a theological dodge, and only one of the many to which Christians resort to in order to patch up their doctrine. The only reason these gospels were rejected was because the church authorities, when canonizing the Bible, saw clearly that those gospels would place the character of Jesus in a very unfavorable light, and expose him as a fraud and impostor. There is no more reason for the rejection of these gospels than for those which are gener-

ally regarded by Christians as inspired, and the church left it an open question with the members of the council to be settled by vote, which was simply by an expression of individual opinion on the part of those men who sat in council, that the authenticity of those books were determined. Martin Luther always held that the book of Revelation was not inspired, and he was and is considered very good authority by most all protestant Christians. So we say: Who shall decide when doctors disagree?

CHAPTER V.

MIRACLES.

NEXT, we will examine this pretended Jesus' miracles and the doctrine of a supernatural agency, which no rational and unprejudiced person can admit their possibility. Most Christians claim "the age of miracles is past."

We, in the light of science, truth and reason cannot admit that the age of miracles ever existed, save in the imagination of the superstitious Christian and heathen people. So the miracles attributed to Jesus and cited in evidence of his boasted divine and supernatural origin—we have only to say we deny them, and

ask the affirmative to establish evidence to sustain them. The miracles ascribed to Jesus, both in the canonical and uncanonical books, whether pertaining to his childhood, youth or manhood, whether of benevolent or malevolent purpose, we class under the general term rubbish, and believe them to be alike unentitled to the slightest credence, but at the same time if the claim be made that Jesus actually wrought miracles and that those attributed to him in the so-called canonical books are genuine, then we answer that the same argument can be used to verify the other miraculous occurrences which we have previously referred to. If the Christians insist upon one, we insist upon

the other, and they had no right to tamper with the records and to force our acceptance of those pretended miracles which placed Jesus in a favorable light, while rejecting those which show him in an unfavorable one, and if driven to the alternative of accepting both, then the evidence so far from proving Jesus to be God manifest in the flesh, would go far toward showing him possessed of a demon, because all the benevolent acts attributed to him are fully offset by the suppressed record of the malevolent ones. The testimony proves too much; even the accepted version, contains instances which the compilers evidently included which verify to a certain extent the sup-

pressed narratives as they serve to illustrate the other side of Jesus' character.

The most conspicuous of these is the story of the barren fig tree. It will be remembered that Jesus, who was considerably addicted to tramping around the country, returning on one occasion from Bethlehem, where he had been stopping over night, began to experience pangs of hunger, and looked anxiously about him to see what he could find in the way of breakfast. Spying a fig tree some distance away, and forgetting that it was not the right time in the season for the fig trees to bear, as the passage says which speaks of this circumstance of the barren fig tree: "That it was a time

when figs were not," he hastened to it with the expectation of gathering and enjoying the delicious fruit, and on arriving there and discovering his error, he was so disappointed and disgusted that he immediately cursed the tree and forbade it ever again to bear fruit, whereupon the tree that could not naturally bear fruit out of season withered away.

This story is one of the most ludicrous and nohsensical of all legendary records, yet the Christian gravely cites it as an evidence of Jesus' divinity on account of the pretended miracle. Admit for a moment, for the sake of argument, that such an occurrence could have actually taken place. Would Jesus not

have done better in the way of proving his relationship to Deity, would he not have acted more with his boasted god-like character and origin by working upon the fig tree a miracle of a different nature? Would it not have been just as easy to have bidden the fig tree to bear at the wrong time, as to curse it and have it wither away? Besides the hungry man, or God manifested, would have satisfied his hunger. Certainly a God who could feed a great multitude with a few loaves and fishes, could reverse the laws of nature in this case and compel a fig tree to bear at any time of the year and if he did not choose to manifest his power in this way, why

should he exercise his anger and wreck his vengeance upon the unoffending tree?

We will find this incident recorded in Mark 11: 12, 13.

The Christian church has endeavored to show that Jesus' action in the matter of the fig tree was merely to teach us "that it is one of our duties to bear Christian fruit;" that we must not be barren in this sense. This assertion is too ridiculous to be used as an argument or a lesson.

If this God really desires human beings to bring forth Christian fruit, he should see to it that our conditions are favorable, and he should have adapted the means to the end, and if he neglects

to do this and we fail to accomplish his purpose, upon whom should the blame rest, the creator or the thing created?

Again, we are told that the "ax is laid unto the root of the tree; every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire." (I suppose this pretended Christ meant hell, that burns with brimstone). Whose fault is it, the tree's or creator's, that it does not bear good fruit? This absurd, irrational teaching is in harmony with his whole system. He requires all to believe, and yet he does not expect all to do so; and why? He knows that it is not reasonable that they could, but then this makes no difference to this pre-

tended Jesus—believe or take an eternal dose of hot brimstone, or, in other words, believe or be damned, which is the only alternative to the unbeliever, according to Dr. Jesus, who represents himself as being a great physician to heal sin-sick souls. But the peculiarity of his treatment is, he threatens them with this remedy and applies it after death to the soul that is afflicted with sin, after the death of the body; in fact, he places a great deal of faith in this sulphur-bath remedy in benefitting mankind, but he never lets the patient out to see if the cure has been effected or not. One thing, however, is sure, the public mind is becoming nauseated with the brimstone rem-

edy, a reaction is fast setting in; even believers in this method of treatment of the soul, who have advocated this for many years, are becoming disgusted. The brimstone gospel is rolling off like water from the duck's back, and to this doctor we cry, quack! quack!

In the light of recent events, it appears that this great physician, so-called, will be minus a single agent to offer his great brimstone remedy for sin.

It seems somewhat singular that this great specific never received the endorsement and recommendation of this pretended Christ's father—God, prior to the birth of Jesus. If he did, we have no record of this hell story.

Even Moses, according to the account, was honored with a great deal of the Deity's confidence and who was notified of a great many remedies for sin, and have heard no mention of the sulphur-bath remedy from his God. But he recommended to Moses as remedy for sin, flesh and blood to be offered by the process of burning, that he might inhale the smoke as sweet-smelling savor; but in the Christian era all this was changed, and the shedding or offering of this Christ's blood, together with endless burning of human souls to appease the wrath of this God, was done to justify his offended law, as we are told of the wicked: "That the smoke of their tor-

ment ascendeth up forever and ever”
(Revelation).

If this Christ's teachings be true concerning the doom of the wicked—what he in his judgment pronounced wicked—the smoke of their torment has been continually rising in a black column for nearly two thousand years; and we necessarily suppose, from the tenor of the whole story, that this physician for sin-sick souls, who is claimed to have ascended and sits on the right hand of the Father, are smelling the smoke from the burning brimstone and human souls as a sweet-smelling savor unto them. As the Father's favorite odor must have been from the burning of flesh and blood of

animals prior to the descent and ascent of his son Jesus, his sense of smell would necessarily have to change, or it would be very disagreeable to him to inhale the smoke of the tormented unbelievers in his son. I have argued this branch of my subject in this manner in order to show you that this hell and damnation doctrine, as taught by this pretended Christ, is a new idea with the God of the Jews, as we find it nowhere recorded among the Jewish accounts.

It has been admitted by good Christian authority that the doctrine of this son of God as it is now recorded is a very mysterious one and has never yet been fully understood or satisfactorily

explained to the free and independent thinker, and as to its truth, this has been an open question nearly two thousand years. The records show that it is very doubtful if this Jesus himself understood or knew just what he aimed to teach. Sometimes he would express himself in a certain way in regard to a certain subject, and shortly after positively contradict his previous statements and give instructions of a total different nature. For instance, he tells us "to take no thought of the morrow, but to seek first the kingdom of heaven and the things of the earth will be added unto us." Then he inspired Paul, the great apostle, to tell us that "he that provides

not for his own household hath denied the faith and is worse than an infidel."

The reader can plainly see that these two instances of teaching, one himself, and the other by Paul, his instrument, are certainly contradictory, from the fact that Jesus says "the things of earth will be provided;" then he tells us through Paul that they must provide those things themselves. The teachings of Paul as pretended to be dictated in the latter case is more in accord with common sense and truth than that of his own, and a more rational system to live by. We find the best of Christians following Paul's teaching instead of Jesus', by providing for their own household the luxur-

ies of life and not depending on donations from a supernatural source.

Suppose this country had adopted this Christ's doctrine as he taught it, both by precept and example we would be tramps the same as he and his disciples were, as on a certain occasion when the Jewish sabbath came, they found themselves unprovided for and to satisfy their hunger had to enter the field and take corn which was provided by the labor of others, which was, in short, stealing, or taking, without permission from the owner. This is one of the poor examples set forth by the pretended son of God. And further, if we should adhere to all his precepts and

teachings, which always discouraged anything of a financial progress that enhances the happiness of man, and depend on a miraculous power to supply us with food, raiment and shelter, we would never have had railroads, telegraph, bicycles and sewing machines, electric lights and automobiles, no modern improvements whatever. We would be precisely in the position of the heathen and barbarian.

Christians acknowledge by their daily acts by encouraging the progress of the world, that their teacher and founder was a fraud, and his doctrine a farce to this extent. This is shown by the fact that they all do their best to get hold of the "almighty dollar," which has

more power to bless us, when properly applied to our wants, than all the gods of Christian or other heathen mythologies. The world in accordance with the laws of evolution, and guided by the principles of common sense, can get along without the church, but the church cannot exist without the principles of the world, and its "almighty dollar." The church has always stood in the pathway of the world's progress and opposed it till they found its result could be utilized to their own advantage, then they would hasten to adopt them and with the most unblushing effrontery pocket all the credit connected therewith. Just as the story of the old man who helped his wife kill

a bear. When it entered their cabin he climbed up and set astride of a joist and watched the operation of the old lady until the animal was quite dead, then came down from his perch, went around boasting to his neighbors how "*we* killed a bear." In like manner they say, how could the world progress without the church.

Again, this Jesus, on one occasion, declares that his gospel is "peace and good will to men." And again he informs us that he "came not to bring peace, but a sword." The truth is, that neither he himself, or anyone else, knew for what he came, or ever will know, and as for his coming as a redeemer of

the world, his advent was a greater curse than a blessing; and this I have already shown, to a great extent, and it can be further substantiated beyond the shadow of a doubt to the minds of every impartial investigator. Christianity, like all other religions, claims to be the only true and infallible one in the world. Now if this be the case, why did it not remain permanent in the place of its origin? This question has no answer which can be favorably interpreted for Christianity. It may be begged, and has been, but not fairly met and answered logically.

If Christianity was as represented by Jesus himself, it surely would have remained in the place of its origin, as

Jesus declared to Peter, that, "Upon this rock I will build my church and the gates of hell shall not prevail against it."

Nay, verily, the great gate of hell known as Mohammed, the author of another religion, prevailed against this church of Christ six hundred years after, and drove it away from the place of its beginning, and it has not been able unto this day, being nineteen hundred years, to establish itself again therein, and it is as a new religion to those people of the present day. And why has this religion proved a curse, rather than a blessing, to the world? Because it cannot be denied that it has caused the most diabolical wars and persecutions that has ever darkened the

pages of history ; it has engendered strife and dissension in many a family circle, as Jesus taught that “who would not forsake father and mother, brothers and sisters, husband and wife for his sake, could not expect eternal life.” It has founded ecclesiastical monarchy and despotism known as Romanism, which holds in superstitious thralldom the greater portion of the followers of Jesus ; and as for Protestantism, so far as it has succeeded in gaining power, it has not been a unit behind Romanism in urging and enforcing its claims. Even in the instance of the World’s fair, this religion had the audacity to interfere and dictate as to how it should be conducted, whether it should

remain open on their pretended Sabbath. The officers of the fair were not likely to make arrangements for Jesus to exhibit himself or any of his spiritual kingdom, but expected to exhibit nothing but the things of this world; in this case this religion shows its injustice and commanding disposition as a usurper of rights.

I now call your attention to some of the prayers and petitions attributed to Jesus, which, according to the record, he was constantly in the habit of offering to his God. In the first verse preceding the Lord's prayer, he says: "Be not like unto them, for your father knoweth what things ye have need of before ye ask him" (Matthew 6: 8). If this be so, what

logic was there in telling them to pray to their heavenly father, if he knew what they needed, and if he thought it right to give it would have done so without being coaxed or begged. Was this not very illogical in Jesus, when he told them how to pray and gave them the Lord's prayer, in which they are instructed to say, "Give us this day our daily bread." Now if we waited till we could get bread by prayer, or until receiving it as a gift from the hands of this God, in this enlightened age and time, it is very apparent we would perish. Besides, such a prayer is directly opposite his God's command, namely: "In the sweat of thy brow shalt thou eat

bread 'till thou return unto the ground.” Why, then, ask God to give us bread, if he intended to keep his word? Christians know full well, after offering up this daily petition, if they do not make an effort on their own part to obtain sustenance they would have to do without. Another portion contained in the Lord’s prayer is as follows: “Lead us not into temptation”—as though it is a custom of this God to be leading us into temptation. Thus the believers are forced to admit that this God must be doing just that kind of business, otherwise this Jesus would not have instructed them to pray that way, as he claimed to know more of this hermaphrodite God—his na-

ture, habits, and will concerning us — than any one else could possibly know, as this Jesus declared that he and his God were one. Now, if it were true that Jesus was God “manifest in the flesh,” as he taught that part of the prayer, he was simply a God teaching how to ask a God to behave. This is as absurd as the idea that this God, in the person of this Jesus, died on the cross, and in his dying moments the God asked the God why the God had forsaken the God, and the God never answered his own question, why he had forsaken himself, as is recorded: “My God! my God! why hast thou forsaken me” — the God? This will do for one of the mysteries of Christian

godliness. As St. Paul says, "Great is the mystery of godliness."

Let us see if there are any good results derived from the God praying to the God for unity among the believers in this God, as we find this prayer recorded in the latter part of John's gospel. This prayer of Jesus to God for unity has never been answered. It has, in fact signally failed to accomplish the desired results in every instance from the first establishment of the church under the apostolic supervision down to the present time, for the apostles themselves were not all in unison. Peter and Paul could not agree as to certain doctrines and quarreled face to face (Gal. 2: 11);

Paul said "Peter was to blame." How could he dare to censure Peter in that way when he possessed the keys of the kingdom, which gave him the authority to bind and loose all things? In Acts 15: 39, you will find how Paul and Barnabas quarreled. The contention was so sharp that they separated on account of one of their brethren whose name was John Mark, who, in Paul's opinion, thought not good to take him with them, and Paul had so little of the spirit of unity he would not yield. You see the three-headed or triune God was not unanimous as to the best method of conducting business, or work in unison. It was the part of the son to pray to the

father for unity, the father's duty to see to it, and have the Holy Ghost dictate to the disciples and inspire them with the spirit of unity, but evidently the party of the third part did not fulfill his part of the mission in a satisfactory manner, for if he had the apostles would not have quarreled and had divisions among themselves. Seeing a perfect union was not maintained among the apostles, who are claimed to have been under the direct supervision of the Holy Ghost, or in other words inspired, and say nothing about the dissensions and disputes of the uninspired Christians, who are also included in the prayer for unity, it is clear to be seen that the prayer of Jesus has

proven a total failure. Before closing this chapter I will consider some of his other acts and examples in regard to his riding into Jerusalem on a donkey colt and its mother. Could not any fanatic who, by chance, would read the ninth chapter of the prophet Zecharias, ninth verse, borrow a donkey colt and its mother and ride into Jerusalem and claim to have fulfilled a prophecy by so doing? Could not anyone do the same and claim to have fulfilled a prophecy? How could we determine which of those would be the Messiah? Besides, it is an open question as to whether that prophecy had any allusion to a Messiah. By reading the whole chapter I do not

see sufficient grounds to warrant the claim for a Messiahship in the prophecy. Besides, we must consider the ridiculousness of the act. Just think of a God, "manifesting himself in the flesh," riding into Jerusalem on a donkey! Was it really not making a donkey of himself in presenting himself in such a manner simply to fulfill a prophecy of his own? John 12: 14, says: "Jesus found a young ass and sit thereon." Matt. 21: 7, "They brought the ass and colt and set him thereon." It must have been rather diverting and amusing to see Jesus ride two asses at the same time, as the scriptures say.

One would naturally conclude from the

whole nature of the case, that the goodly number of the crowd who followed him, howled in derision at the aspect before while others, we may presume, them, were ignorant enough to think it all right to cry out "Hosanna to the King!" Suppose a fanatic should claim he or she were the Christ in the second coming (as there has been, and is also at the present time), should perform the same feat, and enter into any of the large cities of the world there would be followers, who would in all probability, cry out, "Hosanna to the Lord," while at the same time the more thoughtful and intelligent persons would look with amazement at the absurdity of such an act. Is this not descend-

ing from the sublime to the ridiculous, as the Logical Eye will see? One of the gospel ssays, Jesus rode one donkey colt, another gospel says, he rode a donkey and its mother; then one gospel says, that he, himself found a colt and sit thereon. Then the gospel also says, he sent his disciples to go to a certain place to find a colt, and bring it to him, and set him on the colt. It is to be seen, that this story is badly mixed, and shows plain contradictions, which does not present enough respectability to be of a divine origin.

I will investigate another of Jesus' examples or acts. We find in ~~Luke~~, *Mark* chapter five, how he cast out a legion of devils and when they besought Jesus to

allow them to enter into the swine, he gave his permit, as it appears they did not attempt to enter the herd of swine until they had gotten his consent.

It shows that the devils were more just than Jesus for not entering the swine and damaging the owners, without getting the consent of Jesus, which he granted.

mark (Luke, 5:12-13.) Why did not Jesus send those devils back to hell where he hath said the devils and their angels belonged, instead of allowing them to enter the swine and damaging the man's prosperity who owned the herd of two thousand head, and at an estimate of two dollars per head would be four thousand dollars. This is a very low estimate, and perhaps

it was twice that amount in value. Besides, we find in this devil and hog miracle, no disposition on the part of Jesus whatever, to recompense the owner of the hogs, but left the country, as we see in the 17th verse, and not even offering an apology to the owner or asking the blessings of his heavenly Father to rest upon the owner.

How does this act of Jesus stand as an example for others to profit by? Does it teach the morals of the golden rule that he pretended to teach, which he borrowed from the Buddhist religion when in India? For the golden rule had been taught by Buddha and Confucius hundreds of years before Jesus was born.

Besides all that can be seen in the devil and hog story, is the possessing of devils and evil spirits and the casting of them out, which has lost all influence and credence among the advanced thinkers of today.

CHAPTER VI.

JESUS' PROMISES.

TOUCHING the fulfillment of the promises that Jesus made to his followers, it has proved as great a failure as his prayer for unity of spirit and faith; that is, that the same signs and miracles by which it was sought in the time of Jesus and apostles to establish the truths of the Christian religion, should ever be manifested, but it was found that devices which could be properly resorted to in the days of superstition and ignorance, would not avail at a later period of the church's history. It was found necessary to change the entire tac-

tics of ecclesiasticism, even though it was in direct violation of the teachings of their founder. In this respect they claim, that miracles had ceased after the church was established. But Jesus never intimated any such results, but taught in positive terms to the contrary. In his last commission to his disciples, just before boarding the heavenly balloon, as you will find recorded in the last chapter of Mark, he said: "Go preach the gospel to every creature; he that believeth and is baptised shall be saved; he that believeth not shall be damned, and these signs shall follow them that believe. In my name shall they cast out devils, take up serpents, drink any deadly things,

lay hands on the sick and they shall be healed." Now this catalogue of signs and miracles are not performed by the believers in the present age, yet Jesus promised positively they would. Now, this puts the whole matter in a very bad shape when we find his believers do not possess the promises made to them. I will have to confess that this is the first point in this Christ's teachings that gave me reason to doubt the truth of his teachings—from the fact that I obeyed his commands in good faith and he did not make his words good or keep his promises. I waited five or six years, hoping he would commission me with the power that he promised in those signs,

so that I might show to the world that I was a true follower. I asked Jesus privately and earnestly about this matter, and he did not even respect his promise enough to vouchsafe me an answer, so I began to conclude he was a fraud. The more I examined his life and works the more I became confirmed in my opinion; consequently I withdrew from the church without any acquisitions against me whatever. If there be any one doctrine or principle clearly laid down and inculcated in the so-called Christian system, it is the promise of those gifts, for when the Holy Ghost fell on the disciples on the day of Pentacost, and preparing them for the business of evangel-

izing the world, then Peter, who *was* to be the "rock," or "foundation-stone" on which the church was to be built, and he as Jesus' chosen agent, certainly would not make promises that could not be fulfilled. Peter, who was so full of the Holy Ghost, arose and told his hearers (the Jews) that they had killed their God, who had left his throne of glory and come down to live among them, which convicted them to such a degree that they cried out, "Men and brethren, what shall we do." Peter, then, armed with the irresistible authority of one bearing credentials from the high court of heaven, with cloven tongues of fire flashing like lightning around his

august brow, called aloud unto them, "Repent, every one of you, and be baptised for the remission of sins."

I suppose the particular sin of killing God manifest in the flesh, was the one referred to, for that is what he had been preaching about, and his denunciations on this point were the cause of their alarm and anxiety, which led to their conviction, repentance and lamentations. Peter, in the same sentence, when he told them to repent, said: "You shall receive the gift of the Holy Ghost, for the promise is unto you and your children and to all that are afar off, even to as many as the Lord our God shall call." This is recorded in Acts, 2d chapter. If we are

called to be baptised, we can certainly claim the promise when it is made as positively and emphatically as Peter and Jesus made them, and the Christians should not dispute their authority if they believe in them as such; and if they dare not claim the promise, or do not receive it on complying with the conditional demand, it surely lets them out of any obligation to their faith. It did let me out, that's certain.

We find in Paul's epistle to the first Corinthians, twelfth and thirteenth chapters, that he recommended them to desire and practice these same spiritual gifts and signs that Peter and Jesus promised to believers. Now, if the church at Cor-

inth could claim these gifts, which is the miracle-working power and direct revelations, why not the churches in this day and age, or at least some one of the many churches? By such an indication the disputes of the various denominations as to which of them is right, might be eternally settled, that is, if any of them are right and can prove to the world the true church of this pretended Jesus. It is clearly demonstrated by the teachings of this Jesus and his apostles that the gifts and signs were promised to all believers, and the apparent fact of the non-fulfillment on the part of this Jesus shows conclusively that his teachings were unreliable, farcical and failed to accomplish

what the teacher evidently intended. I wish every Christian to consider as to whether he can possibly be possessed of any faith in this pretended Lord Jesus, if what he said in Luke 17: 6, be true, that his followers have faith as a grain of mustard seed they could command a sycamore tree to be removed and planted in the depths of the sea and it should be done. When we consider the diminutive size of the mustard seed, and reflect that the Christian's faith (if he has any at all) need be only of the same minute proportion to enable him to pluck up a large tree, imagine if you can, of what microscopic dimensions the faith of the Christian must be when he has not

the power to uproot and remove a single blade of grass by the power of faith. I am sure that I am safe in affirming that there is not a single Christian on the earth today who could transplant a blade of grass by the exercise of faith alone, or even move a grain of sand, yet they are told by Jesus that if they have faith to the amount of a mustard seed they could remove a mountain. Now, if the standard measurement applied by Jesus to a Christian's faith be correct, it is apparent that the faith of the very best Christian on earth today must be of such small dimension that even the eye of this Jehovah will fail to discern it. But to return to Peter, who told the Jews, who

with wicked hands had crucified and slain their Lord and Saviour. Now, how could Peter accuse them of a wicked act, when they were only assisting his God in carrying out this pretended plan of salvation, which was ordained by this God before the foundation of the world? If they had not slain their Lord he would have died a natural death or have been translated alive like the fabulous story of Elijah, the prophet, in which case there would have been no innocent blood shed, and consequently no atonement for human transgression of the law of this hermaphrodite God. But I am not through with the examination of the record of Jesus. The alleged miracles

were evidently mere tricks of legerdemain instead of a supernatural agency, and had he but lived in our age, these matters would all have been exposed before he practiced his tricks three years, the time claimed to be the period of his ministry.

There are conjurers in our day, who can turn water into wine just as effectually as Jesus did, not only this, but eat fire and glass, swallow cotton, draw immense silk ribbons from their stomachs, put swords down their throats without injury to their person, and many more signs and wonders in the same line which ought to make Christians pale with envy. And yet they do not claim to do these things through any supernatural agency, as Jesus

did. And why? Because the world has outgrown the age of childhood and has become too wise to credit the doctrine of miracles and superstitious "frauds" as in the days of Jesus. I cannot admit his making wine at a feast was in harmony with the requirements of good morals. I fail to see how those who belong to the Christian Temperance Association can but help seeing that their Christ set a bad example in manufacturing wine, and afterwards adopt it at his last supper as an emblem of his atonement, who requires his followers to continue the use of this alcoholic fluid. How can it be said that his teachings and examples are in accord with the principles and teachings of the

temperance and prohibition movement that bears his name—Christ's Temperance Association. It appears that Jesus was compelled to frame an excuse when with the disciples at his last supper, by telling them that they should observe this festival in remembrance of him, and by claiming it was his blood that would be shed for them, the poor ignorant dupes! And they are many at the present day who verily believe when they take a sip of wine they are drinking the blood of Jesus.

Never before in the annals of history has mankind been so thoroughly and successfully imposed upon by a farcical religious system, and a tissue of clever fraud and gigantic swindles.

In this respect, in if no other, christianity may justly claim precedence over all other religions of the world, under the burden of which it has ground and caused poor humanity to suffer. And many Christians have of late openly expressed their disapproval of Jesus' action concerning the temperance question. For instance: I was an eye-witness of a circumstance which took place in Mitchelville, Ia., when a certain denomination of christians celebrated the sacrament of the Lord's supper by administering bread and water.

Now, what do you suppose Jesus said to his father, when he looked down from the throne of glory and beheld those

followers of his sitting in judgment upon his own ordinance by substituting water for wine, which he had ordered to be used to typify his blood, and treating his command with open contempt? I am inclined to think that his righteous anger and indignation must have waxed hot against those presumptuous offenders, as did his father, God, when he looked down from Mount Sinai and saw the golden calf that Aaron, his holy priest, substituted for worship in place of his pretended God of Israel. And had it not been too soon for this Christ's second coming, he would have descended in haste and demolished the water pitcher and glasses as Moses did the calf, which

Aaron substituted. The town, Mitchelville, Ia., where the above occurrence took place, was dominated by prohibition. I heartily endorse and admire the firmness and consistency of those, who, in their devotion to a principle, had the moral courage to take the action they did, even in violation of the alleged Lord's command.

There is connected with the life and career of Jesus of Nazareth that which does not seem thoroughly consistent with so noble and upright a character as has by common consent been ascribed to him. One peculiar incident which does not compare with one possessed with such good qualities is, that he should have been

compelled to have kept himself concealed and not daring to walk openly at all times, and being obliged to flee from one place to another, in order to avoid his pursuers.

Now, when we consider the supernatural pretensions of his origin and nature, also remembering him to be under the special protection and guardianship of his father, God—a fact of which he was continually reminding his disciples and others, he was certainly safe at all times and in all places, and had any person or parties endeavored to harm or molest him before the appointed time Jehovah would surely have paralyzed them on the spot, or else he could have exercised in self-

defense the power which in his boyhood had rendered his presence so dangerous in every community, and cursed them like the poor innocent fig tree, whereupon they would have immediately withered away.

The readers will observe that the narrative given is not consistent with his pretended character, though the narrators had rather a difficult story to relate, but they did the best they could, endeavoring to represent such a specimen of humanity.

Again, when their Jesus went up to Jerusalem the last time, he knew it was dangerous and anticipated trouble, still departing from his usual policy of sec-

recy, he determined to take his chances, knowing full well that what he had said and done previously would be deemed sufficient to justify his capture, and when in Gethsemane garden, where he prayed "until he sweat great drops of blood" (if it were blood), his agony evidently proceeded more from fear than anything else. His submission to the scheme of atonement was very reluctant, and, in fact, he at the last moment sought to evade the long-expected consummation of his supposed redemption, for he repeatedly besought his pretended father to let the cup "pass from him." Now, suppose this father, who is pretended to be full of compassion, and hearing the peti-

tions of his only begotten son, had allowed the cup of suffering and death to pass, and pardon humanity without permitting a crime of shedding innocent blood to suffer for guilty offenders four thousand years prior, would it not be in keeping with justice and morality, as the Logical Eye will see? Evidently this was Jesus' own thought, but his heavenly father held him to the hard bargain, and would not remit one iota of the agony incidental to the proposed sacrifice. This shows the injustice and tyranny of the Christian God. Had he failed to do this, the saints of the future would be unable to wash their robes and make them white in the blood of the lamb. I

do not understand how these robes could be made clean and white by smearing and staining them in the blood of the innocent, but of course the theologians inform us this language is simply figurative, and by accepting this as such, it only represents a very bad principle, and admitting that there is a life beyond (which I have never denied), my sense of justice tells me that my garment of immortality, if such I may have, and do not pretend to know that I will have, must not be dipped or cleansed in the blood of any innocent being. I do not feel disposed to impose my way throughout all eternity on the sacrifice of another.

As to this atonement made by this pretended Jesus, there is nothing to be found in all the heathen mythology as barbarous and unjust. It is the very essence of barbarism, and the God that would instigate such a plan of salvation is tenfold worse than the Adam who transgressed. As to the capture and crucifixion of this Jesus, I regret that any one would allow themselves to be so carried away by fanaticism as to become involved in a matter that would terminate in their becoming a malefactor; but he had timely warning, and would not be guided by it, but seemed to feel that some miraculous interposition would at the last moment avert the doom which

otherwise seemed inevitable; and not until he hung expiring on the cross did hope and faith fail him. And when they did, his horror and dismay, coupled with the intense physical agony he was enduring, forced from him that dying exclamation, "My God! my God! why hast thou forsaken me!" In this heartbroken interrogation we perceive only too clearly the absurd and fraudulent claims of the doctrine of the atonement, for, according to the narrative, we have here a God dying, by proxy, and the claim is constantly made that this Jesus was God manifest in the flesh; that in him dwelleth all the fullness of the God-head bodily; that he was with the father before the foundation

of the world, etc., and that God aimed to sacrifice himself in the person of his son for the sins of a lost and fallen world; that a sin committed by a finite against an infinite being becomes an infinite sin, demanding an infinite expiation, in order that the claims of eternal justice might be met and satisfied; that this could only be done through the unity of finity with infinity; therefore, God himself, in the person of his son, should suffer death upon the cross. But the sequel shows that only the finite, or human, portion of Jesus' amalgamated nature suffered death, else why should he say, "My God! my God! why hast thou forsaken me?" It was simply, the man

Jesus, the son of Mary, forsaken by the God, who, it is alleged, had hitherto been manifest in him. The death of this pretended Jesus being but the death of a man, was in no sense an infinite sacrifice, and therefore failed to meet the demands of infinite justice, for as God only died by proxy, he did not make a sacrifice of himself, and humanity's accumulated guilt is not yet atoned for by the God.

That question so replete with agony and reproach addressed by Jesus to the God who deserted him in his last moments of torture on the cross, has been reechoing down through the centuries, and has never yet been answered, either by the

God or his agents; neither can the whole Christian fraternity, both Catholic and Protestant, ever succeed in answering it so as to justify this proxy salvation. Christians who pray to their God to be with them "in the last hour and article of death," also be with them through the "dark valley and shadow of death," should remember their God refused to stay and be with his only begotten son at this most important period, when dying on the cross. And further, if any Christian disputes the death of this Jesus being a death by proxy, then they cannot admit that this Jesus left the throne of glory and came to earth and made a sacrifice, because it is claimed he returned back

to the throne of God and left the man Jesus (who was human), the son of Mary, to die. If God so loved the world that he gave his only begotten son that whosoever believed in him should not perish but have everlasting life, should he not have pardoned the world, instead of allowing his innocent son to have been so barbarously sacrificed?

Why did he have his son teach by parables, which are not all easily understood by some, although when understood do not teach good principles? Remember, Jesus is represented as being the chief character in all the parables that he taught, and is likened unto the kingdom of heaven, he being the king.

In the parable of the sower, Jesus sowed seed on thorny and stoney ground, as no logical farmer would do and expect good results; and when no good results were obtained, who would be in fault, the sower or the result of the seed? Another parable: The Lord of the vineyard who paid a penny a day, and gave those who worked from the eleventh hour as much as those who bore the burden all day. (Matthew 20: 9-12.)

Was not this a poor example to follow as a man of justice? And again, is the parable of the nobleman, who left his servants talents or money to speculate on, and the one who did not speculate for his Lord was condemned, and this

Lord or Jesus said: "but those mine enemies which would not that I should reign over them, bring hither, and slay them before me." (St. Luke 19: 27.)

Where is the moral in this monarchical and rather severe parable? There is also a parable of the shepherd and the lost lamb. Now, if Jesus is the shepherd, his "all-seeing eye" could see his sheep and know where they are without searching to find the lost lamb, as it virtually was not lost, the shepherd must have known where it was. Besides the good shepherd would not have allowed his lamb to have gone astray. You see there is not anything logical or intelligent in this parable. Again the parable of

the lost coin presents the same kind of illogical teaching, as Jesus being the real character in this parable should have seen where the coin was without having to sweep to find it. Another is a parable of the wheatfield. (Matthew 13: 24-39). That Jesus sowed and let the devil, his enemy, sow tares in like manner as his heavenly Father let the devil get into the garden of Eden, and advise mother Eve. Why did he not keep the devil out of his field or kingdom, with his great infinite power? He closes this parable, saying, it represents the end of the world; and the result of the bad seed that was sown in the field, was cast in a firey furnace where there was weeping and

gnashing of teeth. You see Jesus taught in plain language endless punishment, as in the next parable of casting a net in the sea and catching all kinds that are in the sea, then selecting out some, and casting others in the fire where there is wailing and gnashing of teeth. Now, those who are cast in the fire are as much a part of this pretended creator's work as the other part who were saved. You see logically that Jesus taught foreordination and eternal condemnation. How can some of the clergy of today reject this doctrine when we find that it is recorded from the beginning to finish, taught by Jesus and his apostles in plain language? When we condemn this doctrine we must *neces-*

sarily and logically reject the author, who is Jesus and his heavenly father.

I might continue this subject much further, and show a great many more inconsistent teachings of Jesus in his parables, but I will conclude this chapter by referring my readers to St. Matthew 8: 13 11: “He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” Of all the dogmas that anyone could be guilty of expressing, this is a climax. The inconsistency of letting *some* know the mysteries of his kingdom and not others. Is this not the doctrine of election?

Twelfth verse: “For whosoever hath,

to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away, even that he hath." You observe he takes *all* from those that might possibly know a *little* about his kingdom, and gives it to those who know *all* about it. This surpasses all justice, does it not?

Thirteenth verse: "Therefore speak I to them in parables, because they seeing see not, and hearing, they hear not, neither do they understand." Dear reader, who is responsible for not seeing or hearing, the creature or creator? The Logical Eye can see.

CHAPTER VII.

THE RESURRECTION.

THE first point I shall consider is the deception and fraud practiced upon the people, in order to fulfill this Jesus' teachings in regard to his resurrection; as truth, science and reason, without prejudice, cannot admit of the doctrine of a resurrection. I will give to my readers some evidence outside of the gospel that will show that there were accounts of the story of the resurrection, apart from the gospel, that will throw some light on the subject. At the time of Jesus' advent into the world there was commerce between Jerusalem and the East

Indias. Those caravan merchants were continually passing back and forth, and it can be proven by a manuscript found in the monasteries in India, that Jesus was in India at the time of his not being accounted for in the gospel, from the time of his youth until he was about thirty years old. In this manuscript it gives the account of the conviction, crucifixion and resurrection, and how the people were made to believe that Jesus had risen from the tomb.

I will give it in the exact words as found in this manuscript, regarding the resurrection :

Manuscript, chapter 14, 5th verse—

“Pilate, however, through his own ac-

tions, feared the throng, and returned the body of the saint to his relatives, who interred it near the place of execution ; the people came to pray at his tomb, filling the air with weeping and wailings.

Sixth verse—“ Three days afterward, fearing a general uprising, the governor sent soldiers to raise secretly the body of Jesus and bury it in some other place.

Seventh verse—“ The next day the throng found the tomb open and empty ; so that the rumor was spread that the Supreme Judge had sent his angels to carry away the mortal remains of the saint, in whom had dwelt on earth a part of the divine spirit.

Eighth verse — “When the rumor reached Pilate he was very angry and forbade them under penalty of slavery and death ever to utter the name of Jesus, or to pray to the Lord for him.

Ninth verse — “But the people continued to weep and glorify their master aloud, so that many of them were led into captivity and subjected to torture and put to death.”

Now you can plainly see how he was resurrected, and how the believers in Jesus in their superstition made themselves believe that Jesus had risen, in their imaginations, as you will notice in the seventh verse, as given above; and how the governor deceived them in the

sixth verse in regard to the resurrection. This manuscript was from the original, found in the Himes monastery in India, copied by M. Notovitch, translated and published by V. R. Gandhi, B. A., Bombay, India, whom I had the pleasure of meeting in Washington, D. C., and received a copy. Prof. Gandhi was a delegate from India to the world's congress of religion at Chicago in 1893. There can be no doubt that while Jesus was in India he acquainted himself with what is known as the black arts or legerdemain, and became a practical magician, and this accounts for his pretended so-called miracles. And there cannot be any doubt as to his being in India some fourteen or

sixteen years, which accounts for the time he was absent from Palestine. I am credibly informed the monasteries in India possess many manuscripts that verify the fact of his sojourning in India. When we consider the plain contradictory stories given in the four gospels concerning the resurrection, it is one of the most fabulous and ungrounded, without the slightest principle of truth, that has ever been mentioned by man or woman. My reason for this conclusion is that I find no evidence in the supernatural pretentions, or in the natural laws and science, to prove to me in the slightest degree the possibility that the dead body of man or woman was ever restored to life, or ever

will be. Possibly some will say, as many have said with whom I have held personal controversies, when they had no argument to bring forward in rebuttal to the position I hold in this matter, "suppose, after all, that we are right and you are wrong." To this I can readily reply, it is not a supposable case. The facts belong to one side or the other. The evidence in the whole case does not show favorably on the side of Christianity. I have yet to find the first Christian with whom I have conversed on the subject in a calm and considerate manner, that did not express more or less doubts on some of the essential points of their faith. They who doubt ever so slightly are not fully convinced of the truth of the

idea they doubt. If they were *positive* that the idea was founded upon a solid fact, *doubt* would be absolutely impossible and leave no chance for a supposition. Now, if it be right for them to prove their position by a *supposition*, the same argument can be brought against them ; and I will suppose that the Mohammed religion be right and true, and have them put the question to a Christian : Supposing they are all right, and the Christian wrong ! Would the Moham-medan's supposition effect the Christian any more than to excite a smile at its absurdity ?

Would the Christians regard such as an argument ? If not, why then should they use a *supposition* in this way to prove the truth of Christianity ? I think I

have made this clear to anyone who would allow their reason to control them and that they will not be likely ever again to bring forward by way of argument *this supposition.*

CHAPTER VIII.

ETERNAL PUNISHMENT.

I WILL now view the picture drawn by Jesus of the endless punishment which he taught in the gospel in Luke. We have the story of Dives, the rich man, and Lazarus, in which we are vividly reminded of the blessings to be enjoyed in the life beyond by those who accept Moses and the prophets and the teachings of this pretended Jesus, and the curse he said should follow those whose sense of reason would not permit them to accept the above as authority. It is therefore probable that neither Dives, the rich man, nor his brethern had accepted the

teachings of Moses and the prophets, and for this were to be doomed to eternal torment. But where is the man or woman on whose breast the spirit of common humanity predominates, who does not see more to love and admire in the character of poor tortured Dives, who praying for one drop of water to cool his parched tongue, can nevertheless spare a thought to his kindred, and who is ever content to accept his own terrible fate if he could only feel that those whom he loved would not be permitted to share it with him.

What about Abraham? He looks down apparently without the the slightest heart throb, with no attempt toward con-

solation or touched by no feeling of compassion regarding the agonies of a tormented soul, but with the most perfect equanimity and tauntingly reminds Dives that he in his lifetime received his good things, and Lazarus received the things pertaining to a life of poverty. But now he is comforted and thou art tormented. Now is it possible that this picture drawn of future existence by Jesus contains proper justice with a penalty not corresponding with moral justice, as Dives simply received the good things of so short a period as a lifetime, for which he pays a penalty in such a horrid state for all eternity? Yet Lazarus has no expression of sympathy or regret for the

fate of Dives whose charity was extended to him to some degree in his former state. Ah! no, Lazarus feels quite comfortable in his heavenly abode, resting on the bosom of Abraham and probably the sight of others only intensify his satisfaction. Dives evidently feels that he has some claim on Lazarus' gratitude, but the latter does not recognize any such claim. He is having his good things and the spectacle of this eternal hell has no power to touch his sympathy, who is one of the redeemed saints. This is heaven, as portrayed by this Jesus, a place from which sympathy, gratitude, compassion and every human attribute are forever banished. Had Jesus but chosen Plato,

Socrates or any person of intellectual and moral worth, to typify his heaven, a self-respecting man could consistently seek admission, but when it comes to Abraham his credentials do not entitle him to the honor of our acquaintance.

CHAPTER IX.

CHRISTIAN REDEMPTION.

I N touching the subject of redemption, there was a time in Jesus' career, that satan, the fallen angel, could have been redeemed (that is if there were any truth in the redemption), and logic tells us that Jesus made a very sad mistake in not improving the opportunity. We learn in the records that this satan was once an angel of light, and he fell. Now the opportunity to redeem the fallen angel was, when he came to Jesus in the wilderness to tempt him, and said: "If thou be the son of God make bread of these stones?" Mark the language, "if

thou be the son of God," but Jesus would not turn the stones into bread. Could the devil believe he was the son of God when Jesus would not produce conclusive evidence? If he possessed that power he claimed he could have furnished the bread out of stone. Satan tried him again; he placed him on a pinnacle of a temple, says to him: "If thou be the son of God, cast thyself down, for it is written that he, God, hath given his angels charge over thee lest thou cast thy foot against a stone." (You see satan could quote scripture as well as Jesus). Why did not Jesus jump down and show the devil that it wasn't any trick to do that, for the angels would light him down

easy, nad that would have convinced this angel of light and converted him, for that is what satan wanted — evidence that Jesus was really the son of God; then there would have been no devil, and there would not have been any *devilment going on all these nineteen hundred years*. What a pity that Jesus made this mistake and not redeem satan! But as he failed to convince the devil that he was the son of God and redeemer, why should we be convinced when all the evidence in that matter is against him when it is logically examined?

If this pretended creator aimed to prepare a redemption for fallen man, as it is claimed that all fell without being consulted,

whether they desire to come under the fall of Adam or not, which makes it a positive condemnation to all, why not for justice's sake give us a positive salvation, not asking us to accept, or reject ? But when this redeemer came, he offered redemption on conditions, thus giving us a conditional salvation to remove this positive condemnation — what logic, indeed, this is. Hear what he says :

“ Wide is the gate that leads to destruction, and many there be which go in thereat.” Why did not God empower him to close that wide gate and open a still wider one leading to that supposed eternal life ? But instead, he says — the gate that leads to life eternal was made so narrow, and the way so straight, that few *there be that find it*. This indicates

very clearly that the plan of salvation is an exceedingly narrow and contracted one to be provided, as is claimed, for a lost and ruined world, and its only by the merest chance that anyone will receive the benefit of it. I fail to see how any intelligent, whole-souled person can get down upon their prayer-bones and thank their God (a supposed creator of all things) for a plan of salvation which virtually excludes the major part of his created beings. Think of the untold millions doomed to pass through that wide portal, which Jesus indicated as leading to the brimstone region, then contemplate the few which John, the Revelator, tells us amounted to one hundred and forty-four thousand, which were to be redeemed from

off the earth. Imagine these standing at the city limits of this new Jerusalem and gazing over its golden parapets at the many millions of the lost writhing in torment, weeping, wailing and gnashing their teeth. Will parents who chanced to find that narrow gate and secure an entrance within the jasper walls and gates of pearl, will they in their wanderings through those golden paved streets and boulevards feel satisfied, knowing that nowhere in all those "many mansions" will their eyes rest upon the loved form of the son or daughter whom they agonized and desired to usher into life? When they find themselves among the many whom seem by chance drawn to that

golden parapet, and gazing with others toward that terrible panorama of more than mortal agony ever unfolded to their view before, by chance among the many billions of agonizing souls they espy some of their loved ones way down in that terrible pit of torture, where fiery billows roll beneath their feet, and in return their dear children with a recognizing glance of the parents' face begs in agonizing tones for just one draught from the sparkling fountains supposed to flow from the throne of God; but nay, all help or assistance that might comfort their dear ones is hopelessly and forever denied them. Then, is it ever reasonable to suppose that those

parents will or can return to the throne of glory with joy in their hearts, and sing praises to the lamb of God that took away but a small part of the sin of the world?

CHAPTER X.

THE CHRISTIAN GOD.

NOW, I will examine more fully the character of this Christian God. It is persistently asserted by Christians that their God is a being endowed with the attributes of omniscience and omnipotence—that he knows the end from the beginning, that every event which has transpired in the history of this or any other world, from the least to the greatest, was known to him from all eternity. His mercy and compassion is so great that we are told in his pretended word that even a sparrow cannot fall to the ground without his care. But when a

cruel or thoughtless boy aims a stone at a poor helpless sparrow and that stone reaches its destination, the sparrow falls and no omnipotent hand is ever outstretched to break the effect of that fall.

Then Jesus tells us to "fear not, as we are of more value than many sparrows." Yes, we are, undoubtedly, but yet, when we look around and see suffering and want on one hand, and luxury and extravagance on the other, when we see every specie of injustice flourish, mark the wrongs never righted, the woes which are never alleviated, and ask the whereabouts of this just and omnipotent loving being, we wonder why he allows his helpless children to be so shamefully treated.

Have we ever heard of any divine interposition preventing the Hindoo mother from casting her little ones under the car wheels of juggernaut? Did he interpose to save one hundred and fourteen innocent and helpless children from being crushed and trampled to death during a panic which occurred in or about the year 1880 in a school building in New York city, while a festival was in progress?

Could not the God who watches over sparrows have interposed his protection to avert the terrible doom awaiting those helpless little ones? As they are of more value than sparrows, why could he not have taken those children under his

special care at this awful moment as well as those birds of the air?

The scriptures say that this God will give his angels charge concerning us, and in their hands they will bear us up lest at any time we dash our foot against a stone. If this promise be true, were there not one of the guardian angels who could have been spared from that important duty of staring deity out of countenance, descend and take charge of those helpless ones who suffered at the awful crisis above speaking of? But nay, as they did not, it only shows that this God did not make his promise good and I endorse the sentiment of the poet who said:

“That the saving of a little child
And bringing it to his home,
Is a great deal better business
Than loafing around the throne.”

All this shows conclusively that this Lord's arm to save is shortened, and his ear to hear is deaf, that it cannot hear, that his heart is so hardened that it cannot be touched with our infirmities. I find it is the custom, as far as my knowledge extends among the priests and clergy, to tell bereaved parents that it was the will of their creator, and they must submit to his divine providence in his permitting one hundred and fourteen helpless little victims to be removed at once. It was done for some wise purpose and they must accept the affliction as a blessing

and that this God saw that the parents hearts were too much centered upon their offspring that they were in imminent danger of loving the creature more than the creator, and he removed the little helpless rivals in order to draw their affection toward him who gives and takes away. I have heard ministers in their funeral survices endeavor to console parents and friends by urging that God removed their children and friends to bring conviction to their hearts, and thus be the means of their salvation; this is in principle the same, as the heathens believe in sacrificing their children.

“ Why should we mourn departing friends,
Or shake at death's alarm,
'Tis but the voice that Jesus sends
To call us to his arm.”

In answer I would say :

If by the killing of our friends
That Jesus sends his voice,
I do not care to heed his call
Or listen to his noise.

Is this not duping the people in the name of religion in open violation to truth and eternal justice ? Is there a particle of difference between this christian twaddle and the admonition addressed by heathen priests to the mothers who are moved by their appeals, or terrified by his threats who cast their children in the Ganges river to be devoured by crocodiles ? In both cases the christian and

Hindoo mother is required to sacrifice her maternal instincts in order to please and worship their imaginary gods. How, then, can the christian consistently claim any superiority for his God over the heathen God? It seems to me just to class them in the same category. Sometimes we are informed by christians that we are prying into their God's business, and ask questions that do not concern us, but in reply I will say, that if any one part concerns us it necessarily follows that we should investigate every principle contained in that religion. And again we may ask when this christian God found that his plans and commands were about to be disturbed, why he did not kill the

the serpent, which is termed the devil, whose surname is satan, when he was about to enter the garden of Eden, and then reconsider and examine the entire work of his creation, as given in Genesis. With what pretended, unlimited knowledge and observation attributed to this hermaphrodite God, which would enable him to observe and discover the slightest particle of evil that might be found in all his creation, and then and there destroy every germ of evil which he might have found therein, which would have left the entire universe which is claimed he created, and leave it a pure and holy heaven, and everything that pertained therein. Now if this God did not, or

would not do this, which justice demands, it virtually holds this creator responsible for every vile and every evil act that remains in the universe claimed to be created by him. Furthermore, a God with the attributes that is claimed for him when he created man in his own image, he should have possessed man with the same attributes as himself, then there would not have been the slightest possibility of a violation of laws or just principles by this created man, then the God and the man would be the same in every particular. I cannot see any just logic for any other conclusion than the impossibility of their being a God in the creation of the present man. It is prob-

able that after my readers have followed me thus far in the investigation of the foregoing subjects they would like answers to some important questions:

Question.—Who and what is God?

Answer.—An idea originated in ignorant heathen times, cultivated into a theology.

Question.—Was there a beginning?

Answer.—No; the universe is eternal, without beginning or ending, with matter to form and transform by eternal principles contained in matter chemically.

Question.—What objectional features to Christianity?

Answer.—I object to the Christian heaven or hell, and have no desire to go

to either, and if it were possible I had to go to either, I could not make a choice; to go to that heaven and not find all my friends would make it a hell to me. Jesus was the author of that hell, according to that book, and if there be any justice in any one going to such a hell or place where brimstone burns forever, he is the only one that should be cast therein (for a little while); it would be like hanging Haman on his own gallows. Or, in other words, a God that is claimed to have power to create all and not make all things too good for a hell, only deserves such a hell himself (for a little while). This Bible God I love not, I fear not; his charac-

ter as described in that pretended holy book is a disgrace to the term God. He is a myth, a farce, manufactured out of Jewish and other heathenism.

Question.—What would be your creed?

Answer.—Morality, truth and justice. These three principles contain everything that is pure and holy, and I cannot conceive of anything better to offer the world. These principles are sufficient to live and die by and depend on in a life beyond this, if there be one. And furthermore, I wish it to be distinctly understood that I do not oppose truth, justice or moral acts found in the book known as the Bible, but I do most emphatically oppose the evil principles and unjust acts that I

find recorded in the book, which was endorsed and practiced by the very God this Bible represents. And when those societies known as church organizations abandon their God and his barbarous atonement or plan of salvation, being the foundation of the Christian faith, and cling to none but moral principles and truths, then I am ready to unite my efforts in the social good that could be obtained. I have already stated I do not claim any interest in the plan of salvation offered by this pretended Christ.

CHAPTER XI.

IMMORTALITY.

PROBABLY my readers may wonder what my idea is in regard to the immortality. I hope for an immortality which is all any of us can do, but I hope not through Jesus Christ or the God of Israel.

Immortality depends not upon the idea of any God. If there be immortality it is one of the eternal principles of the universe, and if there be a life beyond this all the imaginary Gods of all heathendom and christianity can not cheat me out of that life. But suppose there is no life beyond, as it is only a supposition to say

there is, as any intelligent person logically will have to admit it is but a *supposition*. Aside from all that, I can have as strong a hope in immortality as Jesus, as I know he has not nor never did have, any patent on immortality, if he *were* the son of a virgin; though I do not dispute but that he lived at the time it is claimed he did. But that does not prove his divinity. Now we will suppose there is not an immortality. What are we going to do about it? Will hoping and believing in a life beyond give us one? Not a bit of it. Then why worry and exert ourselves. Why not be reconciled to our fate whatever that may be?

We cannot lose anything; we brought

nothing with us when we came into being, neither can we take anything when our being ceases. Christians tells us if we live not after death it would be a horrible idea. Well, I admit it does look a little hard, but if it would prove to be so, what are you going to do? I will tell you, you will do nothing but just as you did before you were here. Paul says: "If in this life only we have hope, we are of all men most miserable." I differ with Mr. Paul from the fact I do not see why we should be miserable, or make ourselves miserable on that account; it will not make one hair white or black, and Mr. Paul need not to have troubled himself so much about a life be-

yond, which is not prudent or logical.

 Paul never entirely recovered from that knock down he received on his way to Damascus, and his mind must have been a little unbalanced from the fact that he contradicted himself in many cases. We find his story is told in two places and do not agree. Acts, chapter 9-7: "And the men that journeyed with him stood speechless, hearing a voice but seeing no man." Acts, chapter ²23-9: "And they that were with me, saw indeed the light and were afraid, but they heard not the voice." So you see Paul did not tell his story straight, as he says: "That those who were with him heard a voice and saw nothing." Again, he says: "They

saw something and heard not a voice.” This spoils Paul’s testimony. He could not be taken in a court of justice after making such contradictory statements about his conversion. He became a fanatic on religion; his mind was affected, as can be plainly seen by following on through his career. We have thousands of like cases at the present time, and the majority that are in asylums are caused from religious excitement. So we will excuse Mr. Paul and his inspiration.

I will now return to the subject of immortality, or life beyond. I fail to see, logically, that it would be such a terrible thing to think of, as Christians do. They never stop to consider how

they have lost all the eternity there was before they were born. Now, I repeat it again, in all honor to yourselves do stop and consider of all that eternity that was before you. Have you lost it? No. You never had it to lose. Then if you do not get an eternity after death, will you lose it? No; you did not get any to lose, so, logically, you see you have lost nothing in regard to eternity. This life we have, and we have it here and now, but to lose it, or when it leaves us—then what? I don't know, neither do you; but I can hope for a life beyond with as much assurance as anyone that ever lived on the earth—none excepted whoever. The Christians seem to think

they have more assurance than others that do not agree with their system of belief. The authority they stand on came from the same source of all mythologies, which all impartial logicians will admit; and one of the strongest proofs, in their opinion, that they have, is the book of revelations. They are welcome to all the comfort and consolation that can be gotten out of that bundle of monstrosities in regard to a life beyond, which all logical readers will see.

This book of revelations is certainly the result of an extreme attack of nightmare and if the things contained in that account be true, then please give me eternal night. I have no desire to exist

in a universe where such things would occur as described in that account. My dear readers, please stop and think, examine this picture as portrayed, see the horrible panorama that John describes. If we could see it all in one collection with all the performance, what a wonderful menagerie. What an exhibit, most horrid to behold. Why, the world's fair, the great London, Barnum and Forepaugh's all combined would not compare with that wonderful menagerie. It is a good thing that John awoke from that sleep or dream, so we can now realize what John saw passed away and be assured that it was all a myth. I think we ought to express our regret and sor-

row that anyone had the audacity to record such a horrible and diabolical occurrence which, logically, can be nothing but a dream. But ah, the effect this terrible nightmare has had, and still has on thousands of poor weak minds! and even strong minds have succumbed to the impressions made by John in that tranced state in the Isle of Patmos. It has helped fill our asylums; it has made enemies, because they could not agree in its meaning; it has engendered strife. It was from this awful occurrence of imaginary things that Mrs. Mary Eddy's comparisons of some person which caused a libel and damage suit that was pending in the courts. In truth, the recording of

that pretended revelation is a reproach on our universe. Logicians and all liberal thinkers believe that by our constant efforts in showing forth the absurdity of the Christian teaching, that the church will eventually drop its theological dogmas and keep pace with progress and evolution.

From the signs of the times we feel greatly encouraged, and from the very fact that the press is today with us, and the most popular journals now publish our articles, and all liberal ideas that the clergy make in favor of the liberty of thought, which the press would not have dared to do fifty years ago.

But to illustrate our advance, I will

refer to two cases of the clergy. While I could give many more, it is not necessary to those who can see with a Logical Eye. First, I offer articles by Dr. Hillis, as the press gave them:

“The Rev. Newell Dwight Hillis, of Plymouth church, Brooklyn, preached yesterday morning in his old pulpit at Central church, Central music hall, on the difficulties and obstacles met by the modern preacher. The hall was packed to the walls and many were turned away. He said in part:

“ ‘The pulpit is waning in its influence. We have but to cite a few instances to show that it is losing its grip on the people. Newspapers and magazines

and authors are taking the place of preachers.'

"Dr. Hillis cited instances of many churches, which, he said, a few years ago had been prosperous, but were now deserted by the gospel and converted to uses of commerce. He went on:

"'But there was never a time when the gospel was more needed in certain classes. Today there are 13,000,000 children in the United States who never crossed the doorstep of a church of Christ, catholic or protestant.

"'But the people are becoming so far advanced in thought that today they do not need the guidance they once demanded. In a hundred years lawyers

will be driven out of business, because people are learning to avoid legal complications. In fifty years doctors will be driven out of practice, because people are learning more and more to observe the rules of health. It is just the same way with preachers. Men are becoming automatic gospels. They carry with them the great laws of Christianity and observe them without the aid of the minister. I know of many men out of the church, who never attend church services, who are models of the Christian gospels and who are the best men in their communities." '

[*Chicago Times-Herald*, March 26, 1900.]

REV. NEWELL DWIGHT HILLIS ON THE
DOCTRINE OF DAMNATION.

“Today one of our greatest denominations still includes the awful statement in its confession of faith, saying that certain men and angels are foreordained to everlasting death, being ‘particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished.’

“Every young man who enters the Presbyterian church has to solemnly swear to believe and teach this frightful view. It would seem that if men believed it reason would be shaken to its foundation. It would seem as if a man would prefer

to be burned at the stake rather than hold and charge such infinite cruelty upon the all-merciful and all-loving God.

“What, read the story of Christ’s life—love, suffering and death—and then charge God ‘particularly and unchangeably designing’ the majority of his children to eternal torment?

“I would rather shake my fist in the face of the eternal and fling every vile epithet toward the stainless throne, where eternal mercy sits with the world’s atoning Savior than lift my hand with that creed toward God’s throne and affirm that I taught or believed it.

“For the man who does believe that hideous doctrine the hour of judgment

has already come. His sun is already darkened; his moon is turned to blood; his stars have refused to give their light."

I am glad to learn that such popular men as the Rev. Hillis can see how illogical the doctrine of foreordination is, though it is taught in plain language by Jesus and his disciples and apostles. Why does he condemn a doctrine and then try to justify the authors of the doctrine—who is Jesus and his God? We find this in no other mythology.

Why does not Dr. Hillis be fair and come out from under the whole curse of theology as Ingersoll and others have done? We are those who dare to reason, and dare to speak. It is very ap-

parent that Dr. Hillis' remarks are contradictory in those articles, and I am inclined to think he is one who dares not speak the whole sentiment of his reasoning faculty.

Next I offer is an article by the Rev. Sam Jones:

[*Chicago Inter Ocean, March 20, 1900.*]

“Mr. Sheldon has written several books on Christian socialism after the kindergarten style. ‘Coin’ Harvey wrote ‘Coin’s Financial School,’ started a newspaper and was dumped overboard. What will become of Mr. Sheldon? He leads the procession in his line, running a newspaper as Jesus would. But I have as much right to interpret the mind of

Christ and to discern the mental process of Christ as Mr. Sheldon. In the first place, I don't believe Christ would run a newspaper, and it is a sin for anybody to try and run a newspaper 'like Christ would run one,' when he don't know anything about it. I do not believe it is wicked for Sheldon to try to run a newspaper as he thinks Jesus would, but when the job is finished, and he says he did run it as Christ would, then he is a sinner. He does not endorse the entire paper, except as to articles over his own signature. The devil himself could make the same announcement.

"I am glad he made the experiment. I have not gotten so old myself that I

do not like new things. I have seen two copies, and I picked up the paper with superstitious awe ; but I did not examine it long till I felt somewhat as though one of our religious weeklies was trying the experiment of daily issues. The truth is *I don't know a man on earth who can run himself as Jesus teaches*, much less one who is able to jump into a new field for just one week, and such a field as the daily newspaper — a field where the devil has had the right of way so long that the whole business is run like he wants it run. I think no man can do it, would repudiate a dream suggesting such a thing, and attribute its origin to too much pork I had eaten for supper.

“That Sheldon’s efforts will have any influence in spreading Christianity, we’re left to surmise. Christianity is difficult to spread these days. I have been preaching to 8,000 people every night for two weeks, and might as well try to grow pineapples and bananas in Alaska as to convert them. Christianity has been contracting on us for the last year or two, for statistics tell us we have less numerical strength than a year ago. If all the preachers in this country cannot spread Christianity, with all the churches behind them, I doubt if the Topeka Capitol, edited by Mr. Sheldon, can make much headway in spreading that doctrine or any other similar character.”

From these articles my readers may get some idea of this present situation, though it may take as many centuries to get rid of the Christian mythology as it did to raise it where it was in the latter part of the nineteenth century of its era. It got a blow that it never will recover from. And who struck that most fatal blow? Col. R. G. Ingersoll, who was the right man in the right place, at the right time, when Christianity had at its command all the brainy men it needed, all the money necessary to operate, yet, when this mighty man Ingersoll, that none will compare with, who dared to stand upon the rostrum and hold Christianity out before the gaze of the intelligent, thought-

ful citizens of this independent republic that has not the word God in its constitution, shaking it and turning it over and over in such a manner that his audiences saw the weak points and spots in the whole Christian structure. And there is no fair and unprejudiced person but can say that Ingersoll was not crowned with success, and his memory will go down through the centuries as Christianity may slowly fade. Ingersoll believed in a religion of humanity. He lived head and foot above reproach. His life was an example that none could make a mistake to follow. Not being clothed in mysteries as was the life of Jesus, he dared to utter his honest thoughts. He

was just in all his dealing, he was a philanthropist in every sense of the word. He despised slavery of either mind or body. He pitied ignorance and gave all his spare time to slacken its grip on humanity. His pen even spoke the honest intent of his heart. He loved his friends, especially those most dear to him, and he was rewarded in return. He made home the most sacred spot on earth to himself and those concerned. His heart was pure and his head was clear. He was master of his position. His arguments have never fairly and logically been answered, though many have made the attempt and failed. Even the grand old man of England

made a total failure when he tackled Ingersoll on theology. But when Ingersoll got through with him on that subject, he didn't care to make another attempt to defend his theology, although we admit that Gladstone was one of the greatest statesman of his time. In short, Ingersoll practiced the religion he taught which was more than Jesus did, as I have proven by the gospels. He showed no uneasiness in regard to the end, yet the condition of his health was such as to warn him that the end might come at any moment, which it did.

Ingersoll's opponents in belief is without the slightest evidence or probability of his recanting from his belief, so it is

beyond the power of the church to slander him as they did Thomas Paine. He died as he had lived, as thousands of others have done (it's a mistaken idea that all infidels recant), and his friends had nothing to regret on the account of his belief. Their sorrow was that they lost a dear companion, father and friend. Had Ingersoll been on the rostrum delivering one of his eloquent lectures at the time he was stricken in death, the clergy would have had an opportunity to tell their friends and congregations that "it was a judgment sent upon him from God." But when a minister of the gospel drops dead in the pulpit as we have often read from the papers that many

do, there is nothing said about the judgment of God. In Moody's case when he was stricken in the midst of a revival in Kansas City he was compelled to return home to die, and let sinners who might have been converted to take their chances to be saved. There is nothing said about a judgment in the case of Moody. I close this chapter with: Ever hail to the grand old man of America, who is none other than Col. R. G. Ingersoll.

CHAPTER XII.

CONCLUSION.

I N consequence of all this and my unalterable convictions, I will make a request of my friends which refers to the manner of my burial. When my eyes are closed in the sleep that knows no waking and to lay me in my last resting place, I desire my head to be placed toward the north, instead of the west, which is a custom established by the Christians, who believed in the resurrection of their Christ, who, they hope, will appear in the east, and the position in which his followers are placed will enable them to rise with their gaze in that

direction of the horizon. I do not wish to be buried according to this custom. I expect my body to retain that position in which it is placed, unless disturbed by some natural cause.

I, Jehu Barr, author of this work, was born in the state of Ohio, May 29th, in the Sixtieth year of the American Independence.

My reason for giving these dates is, that I regard the birth of the American Republic more sacred than the birth of a man who is claimed to be a God manifest in the flesh. Therefore, I prefer to have the period of my birth and death date from the era of the American Independence.

While beauty and youth are in their full prime,
Not folly and fashion affect our whole time,
Or let not the phantom our wishes engage,
But live so in youth that we blush not in age.

Then when I the burden of life shall have borne,
And death with its sickle will cut the ripe corn,
I resign to my fate, without murmur or sigh,
I'll bless the kind summons and lie down and die.

THE END.



THE AUTHOR AT THE AGE OF 60.

APPENDIX

AN EXTRACT FROM THE WETMORE-HICKOK
DISCUSSION.

MANY, many years ago—1851-2—I was a student in the law office of that world-renowned “Old War Horse,” Joshua R. Giddings, of Ohio, who was in the senate twenty-three successive years. My first case was my alpha and omega, “so we won’t count this in.” The lamented James A. Garfield and the father of W. D. Howells, the novelist, were also interested. I became convinced that there was no equity in law, and dropped it for my present profession. Now, if I

plead my own case in this instance, probaly some will reiterate the old saying about "a fool for a client." The principal object of my first article was to call attention to the necessity of repealing all laws that exempt churches and church property from taxation, intimating to church - goers methods that might be adopted whereby their philanthropy might be publicly demonstrated. The paucity of arguments elicited, however, do not call for any extended controversy. No one seems inclined to discuss the practical and philanthropic part of my paper whereby humanity might be benefited. No one admits the extravagance in the expenditure of millions upon millions of dollars

upon churches, which the true Christian should use for the relief of the poor, worthy and starving portion of the human race. They are all ready, however, to quote scripture and combat the mythical part to which I referred, "By their works ye shall know them." How is a Christian to be known, if not by his character, his integrity, his honesty and righteousness. Rev. Hickok calls me a— well, no, he did not say I was a liar, but said I was not truthful and was unjust when I said there were more than 41,000 Christians in our states prisons, penitentiaries, lockups and jails, and more than 1,000 ministers, priests and preachers confined in prisons during ten years.

Now, my dear reverend sir, I drew it very mildly in that article, for I did not care to hurt your feelings, but the truth of that, instead of 1,000 of that class of gentlemen the statistics show that there were 2,008 in a period of seven years instead of ten. Your only argument is that these men were pseudo-Christians; that "they might or might not have been church members, but they were not Christians." Would it not sound better and nearer the truth to say they made mistakes, just as everybody does? Supposing that some eminent landscape artist, by accident or mistake, daubed and spoiled a very valuable picture. Would he not be an artist still? Supposing that some

renowned and skillful surgeon should, by mistake, in a very delicate operation on the brain, kill his patient, would he not still be a surgeon? Supposing that a world-renowned and eminent lawyer, by some inadvertence, accident or mistake, lost a case that was of great importance to the nation, who would say he was not a lawyer still?

The same argument applies to christians, whether they be preachers or laymen, for they are just as liable to accidents and mistakes as any class of people on earth. And sometimes I think they are particularly unfortunate. Now, what constitutes a christian? You are familiar with the Nazarene story, even

from protoplasmic life, and I have no disposition to narrate it. We are told if we believe that story we are christians; if not, we are infidels and will be damned. I am frank to say that I had rather be damned with the infidels than to say I believe it. Many say they do, because it makes them popular, for it is a popular fad. When agnosticism becomes popular—and it is sure to follow—there will be a greater rush of the elite than has ever been demonstrated in christianity, because it is rational—no myth or miracle connected with it. And yet, it seems the most mysterious and absurd dogmas are most readily pretended, preached and practiced.

It should be conceded, however, without any very great stretch of the imagination, that each may be perfectly conscientious in their convictions and should be permitted to prevail without serious impugning notions. Ambiguous expressions, frequently repeated by ministers, finally become positive facts in their minds. For instance, Rev. Hickok seems perfectly positive that he is personally acquainted with the "higher power" to whom he prays. Now, my dear brother, use your own thinking powers for a moment; reason, be honest and acknowledge that you don't know what you "know," or think you know.

"It is an impossibility for any man

to know God. He never saw him, touched him, heard him, tasted or smelt him." — Huxley.

It is simply another christian mistake. It is imagination or a delusion, and not knowledge; hence you are an agnostic and still probably a christian.

Rev. Dr. Lyman Abbott says: "There is no reason why agnostics should not enter the kingdom of heaven." This statement is corroborated by Revs. Frances Poulson Upham, North Lloyd, MacArthur, Savage, Heber Newton and hosts of other distinguished divines.

What strange ideas some people have of agnostics, liberals, freethinkers, atheists or infidels. Some one criticising my

former paper says: "He is not an infidel, for he is no fool." Such an expression shows a limited education, if not a warped intellect. Epithets and innuendoes are never arguments. The debt of gratitude that this civilized, enlightened and scientific world owes to the infidels can never be paid. They have done more for humanity, more for the prosperity of every race, more for the welfare and happiness, culture and civilization of the entire world than all the religions combined.

My critic should not forget that infidels or liberals are classed among the most distinguished, honored, learned, scientific teachers, historians and investigators

the world has ever produced. It is only necessary to mention the names of some of those great thinkers to thrill the soul with admiration of every lover of humanity for education, freedom, liberty and science. Among those world-renowned teachers we might mention the names of Voltaire, Galen, Spinoza, Copernicus, Galileo, Bruno, Hypatia, Descartes, Rosseau, Gibbon, Volney, Newton, Seibuitz, Burns, Byron, Shelley, Goethe, Thomas Paine, our own Benjamin Franklin, Thomas Jefferson, George Washington, Charles Sumner and Abraham Lincoln.

Students are familiar with those who have moved the world by their great discoveries, by their scientific attainments

and profound research. We might mention Humboldt, Haeckle, Huxley, Tyndall, Darwin, Mill and Spencer, with hosts of others less distinguished, who are striving to enlighten the world in the science of evolution. Who did more for human liberty than Voltaire, Spinoza and Paine? Who did more to enlighten the world and solar planetary science than Copernicus, Galileo and Newton? And yet ignorant Christians defame their names because they did not believe that Jesus was the eternal son of God. Like Servitus, they preferred to say that he was the son of an eternal God. Many of the above were murdered in cold blood by Christians; some were imprisoned for years, and Bruno-

like, Servitus was burned at the stake. Still, science has slowly progressed in spite of the great barrier, Christianity; which has been the great obstacle to scientific progress the world has had to contend with. Sister Armstrong, one of my critics, thinks that "there is no knowledge, education light or truth in the world but the love of Christ; all else is ignorance." If that be true, what could have been the condition of humanity before Christ or before the Dark Ages, which the Christians produced? Or what is the condition of countries that never heard of Jesus? The above is hardly a *fin de siecle* or up-to-date-criticism. Do not forget, my dear Christian friend, that

we have the histories of not less than sixteen crucified Saviours, with all of whom there is connected in some way the same old mythological story of an immortal father, a virgin mother, the star in the east, the manger and the shepherd episode.

The histories of Apollonius and Plato are essentially the same as that of Jesus. Four hundred years before Christ Plato was said to have been born of a virgin named Perictione, who had suffered an immaculate conception at the touch of the god Apollo. "His religion was believed and taught at the time of Christ," says Ladd. Buddha is said to have been born of a virgin amid great miracles. Space

will not admit of a detailed account of the various Messiahs whose lives were very interesting. The truth is that every nation has its God, its bible or book, and its subjects are taught the peculiar religion of each country. Persia had its Zoraster, China its Confucius, Greece its Socrates, Mexico its Quetzubcotal, Rome its Marcus Aurelius, Arabia its Mohammed, India its Buddha and Palestine its Jesus. Doubtless if we had been born in Arabia we would have believed in Mohammedanism; in India we would have been Buddhists, etc., etc. The histories of these national representatives, these gods or men, are all very similar. While living, each was persecuted, and

after death they were overladen with marvelous tales. Every one of them was considered a prophet and noble character, and each profoundly influenced ethical life, yet all were martyred for the cause of humanity. If but one of these religions is right the others are all wrong. Some influence is responsible. What is it?

Now, my dear judge, adieu, "but not good-by," in the interest of truth and a "higher criticism."

DR. S. W. WETMORE.

Buffalo, February 3, 1898.

STATISTICS ON CRIME.

To the Editor: In preaching recently of "The Agnostic's Uncrowned King, Robert G. Ingersoll," the Rev. Frank DeWitt Talmage, D. D., admits having himself "traveled hundreds of miles to sit at his feet when he delivered his great eulogy before the New York legislature upon Roscoe Conkling, the eulogizer proving himself greater than the eulogized," admits his wonderful genius, matchless eloquence, remarkable magnetism, and powerful influence over all his hearers and readers; admits his devotion to family, sympathy for the oppressed, generosity to the poor, and his sacrificing

“the Illinois Governorship, United States Senatorship, and Presidency,” to his honest convictions on religion, yet inconsistently charges him with “developing more libertines, murderers, jailbirds, and unhappy homes than any man who ever lived,” and with “even now destroying 10,000 souls daily.”

Of 44,034 inmates of sixty-six American prisons in 1885, there were but one avowed and two so-called infidels. Recent Canadian statistics gave their prison inmates as 1,902 christians. and but eight freethinkers. French prisons contained recently 19,710 inmates, among which there was not a single atheist. Do not

these facts refute Dr. Talmage's charges ? Should not our ministers have some respect for facts if they desire to command the confidence and respect of intelligent people ? Does the vicarious atonement doctrine improve morals when every murderer swings from the scaffold directly into heaven ?

D. WEBSTER GROH.

[*London Dispatch*, April 26, 1896.]

THE religious press pathetically comments on the falling off in Methodism. The Wesleyan returns, just published, reveals that during the past year there has been a decrease in the membership of 2,275. The Christian World asks how it is that 2,000 ministers assisted by an army of zealous workers have failed to add a single member to the church, though the Wesleyan Sunday school have over a million scholars. The author's answer is, that as these children mature, they depart, because they learn how to look at matters logically, and deliberate scientifically.

[Chicago Journal, Dec. 30, 1899.]

DR. CHARLES H. PARKHURST, in his discourse at New York last Sunday morning, referred to the connection of war with Christianity. "If you think there are places in the world where Christianity has sprung up as an aftergrowth of the military conquest—undoubtedly—that does not alter anything, war is war nevertheless. It does not relieve filthy soil that flowers grow out of it. God is all the time doing that thing. It was indispensable to our Lord's mission that Judas should betray him, but that didn't help Judas any.

"Or, you may say, that the powder

and shot method of extending civilization is more feasible, works with greater promptness. I do not dispute that. I am not here to assert that Christianity is, on the whole, feasible. Thousands of ministers have practically been confessing to the world these last twelve months that Christ's way of saving the world will not work, and that when Paul said that the weapons of our warfare are not carnal, he stated a principle he would have recanted if he had lived longer and known more. Perhaps they are right. I should be sorry to have to conclude that the gospel is inadequate without gunpowder to support it, and when I do conclude thus I shall stop preaching out of respect—

at least I shall stop calling myself a preacher of the gospel.”

NOTE.—If the author of this could be living at the end of the twentieth century he would in all probability be an intelligent, logical deliberater in progress

SELF - CONTRADICTIONS OF THE BIBLE —
THEOLOGICAL DOCTRINES.

I.

God is Satisfied with His Works.

And God saw everything that he had made, and behold it was very good.
(Gen. i, 31).

God is Dissatisfied with His Works.

And it repented the Lord that he had made man on the earth, and it grieved him at his heart. (Gen. vi, 6).

II.

God Dwells in Chosen Temples.

And the Lord appeared to Solomon by night, and said unto him: I have heard thy prayer, and have chosen this place to myself for a house of sacrifice.

For now have I chosen and sanctified this house, that my name may be there forever; and mine eyes and my heart shall be there perpetually. (2 Chr. vii, 12, 16).

God Dwells Not in Temples.

Howbeit the Most High dwelleth not in temples made with hands. (Acts vii, 48).

III.

God Dwells in Light.

Dwelling in the light which no man can approach unto. (1 Tim. vi, 16).

God Dwells in Darkness.

The Lord said that he would dwell in the thick darkness. (1 Kings viii, 12.)

He made darkness his secret place. (Ps. xviii, 11).

Clouds and darkness are round about him. (Ps. xcvi, 2).

IV.

God is Seen and Heard.

And I will take away my hand, and thou shalt see my back parts. (Ex. xxxiii, 23).

And the Lord spake unto Moses face to face, as a man speaketh unto his friend. (Ex. xxxiii, 11).

And the Lord called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid. (Gen. iii, 9, 10).

For I have seen God face to face, and my life is preserved. (Gen. xxxii, 30).

In the year that King Uzziah died, I saw, also, the Lord sitting upon a throne, high and lifted up. (Is. vi, 1).

Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel. And they saw the God of Israel. * * * They saw God, and did eat and drink. (Ex. xxiv, 9, 10, 11).

God is Invisible and Cannot be Heard.

No man hath seen God at any time. (John i, 18).

Ye hath neither heard his voice at any time, nor seen his shape. (John v, 37).

And he said, thou canst not see my face; for there shall no man see me and live. (Ex. xxxiii, 20).

Whom no man hath seen nor can see. (1 Tim. vi, 16).

God is Tired and Rests.

For in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed. (Ex. xxxi, 17).

I am weary with repenting. (Jer. xv, 6).

Thou hast wearied me with thine iniquities. (Is. xliii, 24).

God is Never Tired and Never Rests.

Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary. (Is. xl, 28).

VI.

God is Omnipresent, Sees and Knows all Things.

The eyes of the Lord are in every place. (Prov. xv, 3).

Whither shall I flee from thy presence? If I ascend up into heaven, thou art there; If I make my bed in hell, behold thou are there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. (Ps. cxxxix, 7-10).

There is no darkness nor shadow of death where the workers of iniquity may hide themselves. For his eyes are upon the ways of man, and he seeth all his goings. (Job, xxxiv, 22, 21).

*God is Not Omnipresent, Neither Sees or
Knows all Things.*

And the Lord came down to see the city and the tower. (Gen. xi, 5).

And the Lord said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and, if not, I will know. (Gen. xviii, 20, 21).

And Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden. (Gen. iii, 8).

VII.

God Knows the Hearts of Men.

Thou, Lord, which knowest the hearts of all men. (Acts i, 24).

Thou knowest my down-sitting and mine uprising; thou understandest my thoughts afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. (Ps. cxxxxi, 2, 3).

For he knoweth the secrets of the heart. (Ps. xliv, 21).

God Tries Men to Find Out What is in Their Hearts.

The Lord, your God, proveth you, to know whether ye love the Lord your God, with all your heart and with all

your heart and all your soul. (Deut. xiii, 3).

The Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thy heart. (Deut. viii, 2).

For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. (Gen. xxii, 12).

VIII.

God is All-Powerful.

Behold, I am the Lord, the God of all flesh; is there anything too hard for me? * * * There is nothing too hard for thee. (Jer. xxxii, 27, 17).

With God all things are possible. (Mat. xix, 26).

God is Not All-Powerful.

And the Lord was with Judah, and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron. (Judges i, 19.)

IX.

God is Unchangeable.

With whom is no variableness, neither shadow of turning. (James i, 17.)

For I am the Lord; I change not. (Mal. iii, 6).

I, the Lord, have spoken it; it shall come to pass, and I will do it. I will not go back, neither will I spare, neither will I repent. (Ezekiel xxiv, 14).

God is not a man that he should lie,

neither the son of man that he should repent. (Num. xxiii, 19).

God is Changeable.

And it repented the Lord that he had made man on the earth, and it grieved him at his heart. (Gen. vi, 6).

And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them, and he did it not. (Jonah iii, 10).

Wherefore the Lord God of Israel saith, I said, indeed, that thy house, and the house of thy father should walk before me forever; but now the Lord saith, Be it far from me. * * * Behold, the days come that I will cut off thine arm,

and the arm of thy father's house. (1 Sam. ii, 30, 31).

In those days was Hezekiah sick unto death. And the prophet Isaiah, the son of Amoz, came to him, and said unto him, Thus saith the Lord, Set thy house in order; for thou shalt die, and not live. * * * And it came to pass afore Isaiah was gone out into the middle court, that the word of the Lord came unto him, saying, Turn again and tell Hezekiah, the captain of my people, Thus saith the Lord, * * * I have heard thy prayer, * * * and I will add unto thy days fifteen years. (2 Kings xx, 1, 4, 5, 6).

And the Lord said unto Moses, De-

part and go up hence, thou and the people. * * * For I will not go up in the midst of thee. * * * And the Lord said unto Moses, I will do this thing, also, that thou hast spoken. * * * My presence *shall* go with thee, and I will give thee rest. (Ex. xxxiii, 1, 3, 17, 14).

X.

God is Just and Impartial.

The Lord is upright, * * * and there is no unrighteousness in him. (Ps. xcii, 15).

Shall not the Judge of all the earth do right? (Gen. xviii, 25).

A God of truth, and without iniquity, just and right is he. (Deut. xxxii, 4).

There is no respect of persons with God. (Rom. ii, 11).

Ye say the way of the Lord is not equal. Hear now, O house of Israel; is not my way equal? (Ezek. xviii, 25).

He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye, therefore, the stranger. (Deut. x, 18, 19).

God is Unjust and Partial.

Cursed be Canaan; a servant of servants shall he be unto his brethren. (Gen. ix, 25).

For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation. (Ex. xx, 5).

For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, * * it was said unto her. The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. (Rom. ix, 11, 12, 13.)

For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. (Matt. xiii, 12).

Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien. (Deut. xiv, 21).

And David spoke unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? (2 Sam. xxiv, 17).

XI.

God is Not the Author of Evil.

The law of the Lord is perfect. *
* * The statutes of the Lord are right.
* * * The commandment of the Lord
is pure. (Ps. xix, 7, 8).

God is not the author of confusion.
(1 Cor. xiv, 33).

A God of truth and without iniquity,
just and right is he. (Deut. xxxii, 4).

For God cannot be tempted with evil,
neither tempteth he any man. (James i, 13).

God is the Author of Evil.

Out of the mouth of the Most High proceedeth not evil but good. (Lam. iii, 38).

Thus saith the Lord, Behold I frame evil against you and devise a device against you. (Jer. xviii, 11).

I make peace and create evil. I, the Lord, do all these things. (Is. xlv, 7).

Shall there be evil in a city, and the Lord hath not done it? (Amos iii, 6).

Therefore I gave them also statutes that were not good, and judgments whereby they should not live. (Ezek. xx, 25).

XII.

God Gives Freely to Those Who Ask.

If any of you lack wisdom, let him ask of God, that giveth to all men

liberally and upbraideth not, and it shall be given him. (James i, 5).

For everyone that asketh receiveth, and he that seeketh findeth. (Luke xi, 10).

God Withholds His Blessings and Prevents Their Reception.

He hath blind their eyes and hardened their heart that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. (John xii, 40).

For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor. (Josh. xi, 20).

AUTHOR'S NOTE.

DEAR READERS, does not logical de-liberation make it clear to the logical eye that there are positive contradictions in this pretended holy book? And I stand in the affirmative that this pretentious God and the Christ (if they were superhuman) stand branded with fraud and deception on humanity in allowing this bible of contradictions to be published by the millions and circulated throughout the land for hundreds of years, causing dissension, strife, bloodshed and calamity.

Then, if you say I pull down this conglomerated theology, what would I

build with ? The Religion of Humanitarianism, with a Plain Creed, MORALITY, TRUTH AND JUSTICE, which contain all that is holy and sacred to the ethical cultured, and the higher intellect, as the Logical Eye will see. (So mote it be).

DR. J. BARR.

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